

T H E
J E W I S H
Kalendar:

CONTAINING

An Account of their *Fasts* and *Festivals*, whether observ'd at present or out of use; with their *Sabbaths* and *Proper Lessons*: Beginning at the 4th of the Moon *Sebat* in the Year 5453 of the Creation, and continuing to the 13th of *Tebet* 5454 inclusive.

To which are Added a Brief Equation of the *Jewish Coins, Weights and Measures*. As also, An Account of the *Schools* among the *Hebrews*, from their Original, to this present time.

With a Chronological Summary of several remarkable things relating to the People of the *Jews*.

To the Two
Most Famous and Celebrated
UNIVERSITIES
O F
E N G L A N D.

A *Lthough I am sensible that the
smallness of what is here offer'd,
and the meanness of the performance
will hardly justify the solemnity of a
Preface; yet, because a short account
of this design is expected by some, to
whose judgment I think my self oblig'd
to pay an agreeable deference; I hope
I shall not be censured by others, whose*
A 5 *good*

good opinion however I shall take as a Favour. I here present you with a Tripartite Kalendar, viz. The modern English, and that of our own Nation; in both which, I dare promise, you shall meet with all necessary exactness, nothing being omitted in either, which may render them truly serviceable in their kind: The other, is that of the Old Romans, extracted out of the best and approved Authors, as to which, notwithstanding, I dare not promise a great accuracy, as in the two former; because, being but little acquainted with the Roman Affairs and History, (the general bent of my Studies lying another way) I have perhaps suffer'd some faults to escape me, which I might otherwise have Corrected: but however I err with approved Authors, (if indeed I am mistaken) and I shall not think it necessary

sary to offer any farther excuse. To
this-Kalendar, I have added an ac-
count of the Coyns, Weights and
Measures of our Nation, which yet I
shall not defend with too much stiffness,
professing my self ready to receive a-
ny better information in a thing so
variously represented on occasion of the
different sentiments of Learned men,
and to submit to what shall seem more
probable in all or any particular. Last-
ly, I have given a short abstract of
the Origine, Usefulness, and Necessity
of Schools, together with their first
establishment among those of our Na-
tion; where I have also related what
figure they made under our Govern-
ment, and how they flourished or de-
cayed throughout the successive period
of our Common-wealth: And lastly
how they are managed in our Modern
Constitution. If this my design may
any

any way contribute to your Advantage,
I shall think my Labour well bestow'd,
if otherwise, I shall content my self with
this reflection, that I have always
bent my endoavours to serve the Pub-
lick with the utmost of my power, and
to acquit my self with all faithfulness
and sincerity in all mine under-
takings.

I am,

your most

Humble Servant

ISAAC ABENDANA.

TERMS and their Returns.

Hillary-Term begins Jan. 23. ends Febr. 12.

Esloyn-days.	Except.	Ret. br.	Appe.
<i>Oftab. Hill. Jan. 20.</i>	21	23	23
<i>Quind. Hill. Jan. 27.</i>	28	30	30
<i>Craft. Purif. Feb. 3.</i>	4	6	6
<i>Oftab. Purif. Feb. 9.</i>	10	11	13

Easter-Term begins May 3. Ends May 29.

<i>Quind. Pasch May 1.</i>	2	3	4
<i>Tres Pasch. May 8.</i>	9	10	11
<i>Mens Pasch. May 15.</i>	16	17	18
<i>Quin. Pasch. May 22.</i>	23	24	24
<i>Craft. Ascen. May 26.</i>	27	29	29

Trinity Term begins June 16. ends July 5.

<i>Craft. Trin. June 12.</i>	13	14	15
<i>Oftab. Trin. June 19.</i>	20	21	22
<i>Quind. Trin. July 26.</i>	27	28	29
<i>Tres Trin. July 3.</i>	4	5	5

Mich. Term begins Oct. 23. ends Nov. 28.

<i>Tres Mich. Octob. 20.</i>	21	23	23
<i>Mens Mich. Octo. 27.</i>	28	30	30
<i>Craft. Anim. Nov. 3.</i>	4	6	6
<i>Craft. Mart. Nov. 13.</i>	13	14	15
<i>Oftab. Mart. Nov. 18.</i>	19	20	21
<i>Quind. M. Nov. 25.</i>	27	27	28

Note, that the first and last days of every Term are the first and last days of Appearance.

The REGAL TABLE since the CONQUEST.

William the Conqueror.	Octob. 14.	1066
William Rufus.	Sept. 9.	1087
Henry I.	August 2.	1100
Stephen	Decemb. 2.	1135
Henry II.	Octob. 25.	1154
Richard I.	July 6.	1189
John	April 6.	1199
Henry III.	Octob. 19.	1216
Edward I.	Nov. 16.	1273
Edward II.	July 7.	1307
Edward III.	Jan. 25.	1326
Richard II.	June 21.	1377
Henry IV.	Sept. 29.	1399
Henry V.	March 20.	1412
Henry VI.	Aug. 31.	1422
Edward IV.	March 4.	1460
Edward V.	April 9.	1483
Richard III.	June 22.	1483
Henry VII.	Aug. 22.	1485
Henry VIII.	April 22.	1509
Edward VI.	Jan. 28.	1547
Qu. Mary.	July 6.	1553
Q. Elizabeth.	Nov. 17.	1558
James I.	March 24.	1602
Charles I.	March 27.	1625
Charles II.	Jan. 30.	1648
James II.	Feb. 6.	1685
K. Will. III. & Qu. M. II.	Feb. 13.	1689

OUR Jewish Kalendar is composed and calculated for this present year, 5453: Whereof some Months are already past, it having Commenced from *September* the First, and being made up by Four Months of the ensuing year 5454. With this Supputation falls in the 21st year of the 19^{5th} Cycle of the Sun. The 19th or last year of the 287th Cycle of the Moon; as also the 7th or *Sabbatical* year. This present year, consisting of 385 days, is *Annus Inter-calaris* or *Leap-year* consisting of 13 Moons, and contains 55 Weeks.

JANUARY hath xxxj days.

New
Style.

1	a	New-years-day.	8	7	11
2	b	Oct. Steph.	8	5	12
3	c	Octab. John.	8	3	13
4	d	Oct. Inn. 1 st Q. noon.	8	2	14
5	e	Simeon.	8	1	15
6	f	Epiphany, Twelfth-day	8	0	16
7	g		7	59	17
8	a	1 Sund. aft Epiph. Lu.	7	58	18
9	b	Marcellus. [cian.	7	57	19
10	c		7	55	20
11	d		7	54	21
12	e	F. m. at 4 in the morn.	7	52	22
13	f	Hillary. Oxf. & Camb.	7	51	23
14	g	[Term beg.	7	50	24
15	a	2 Sund. aft. Epiph.	7	49	25
16	b		7	48	26
17	c		7	47	27
18	d	Prisca. L.Q. 55 ^m . p.9.	7	46	28
19	e	[aft.	7	44	29
20	f	Oct. Hill. Fabian.	7	43	30
21	g	Agnes.	7	41	31
22	a	3. Sund. aft. Epiph.	7	40	1 Fe.
23	b	Term begins.	7	37	2
24	c	Timoth.	7	35	3
25	d	Convers. S. Paul.	7	33	4
26	e	L. Q. 38 ^m . p. 5. morn.	7	31	5
27	f	Chrisost. Quind. Hil.	7	29	6
28	g		7	27	7
29	a	4. Sund. aft. Epiph.	7	25	8
30	b	K. Charles Mart.	7	23	9
31	c		7	21	10

1801

1802

1803

1804

1805

1806

SEBAT 30.

ADAR 30.

4 Sebatt. A.M. 5453.

5

6

7

8 The Elders in *Joshuas* time died on
9 [this day.

S. 10 Less. *Ex.* 13. 17. to 18.

11

12

13

14

15

N. year, for plant. Trees. the daught.
16 [of *Sion* dance in the field.

S. 17 Less. *Ex.* 18. to 21.

18

19

20

21

22

23

Fast for the war bet. *Isr.* & *Benj.* and

S. 24 Less. *Ex.* 21. to 25. [Idol of *Micha.*

25

26

27

28 Feast for raising the siege of *Jerusal.*
29 [by the *Mace.*

30 N. m. Adar.

S. 1 N. m. Adar. Less. *Ex.* 25. to 27. 20.

2

3

4

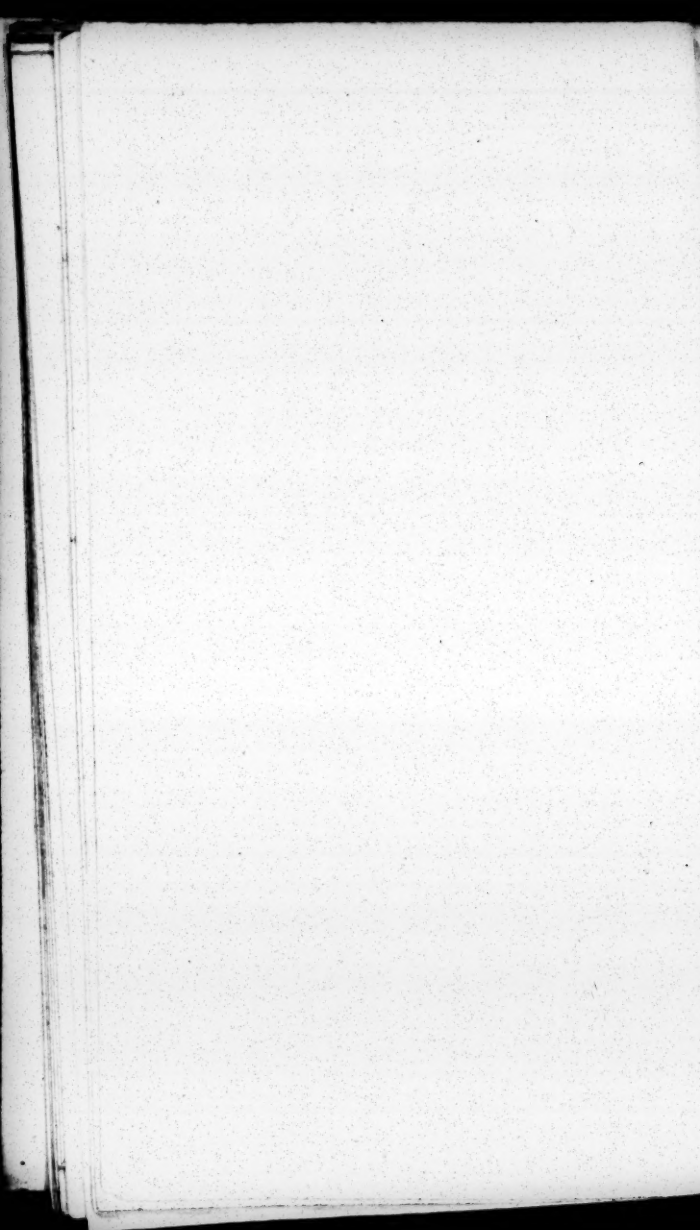
B

FEBRUARY hath xxviii days.

New
Style.

1	d	Ignatius. Fast.	7	20	11
2	e	Purif. Candlem. day,	7	19	12
3	f	Craft. Purif. 1st Q. 53m	7	17	13
4	g	[past 7. m.	7	15	14
5	a	5 Sund after Epiph.	7	13	15
6	b		7	10	16
7	c		7	9	17
8	d		7	7	18
9	e		7	6	19
10	f	Scholast. Oct. Pur. F m.	7	4	20
11	g	[52m. p. 3. aft.	7	2	21
12	a	Septuagesima.	7	0	22
13	b	Term ends. Inaug. K. W.	6	58	23
14	c	Valentine. & Q. M.	6	56	24
15	d		6	53	25
16	e		6	51	26
17	f	Last Q. 13m. p. 8. m.	6	47	27
18	g	Simeon.	6	45	28
19	a	Sexagesima.	6	43	1 M.
20	b		6	41	2
21	c		6	39	3
22	d		6	37	4
23	e		6	36	5
24	f	S. Matthias. N. m.	6	36	6
25	g	Fest. Ov. [50m p. 10. aft.	6	35	7
26	a	Quinquagesima.	6	33	8
27	b		6	31	9
28	c	Shrove Tuesday.	6	30	10

M.



- 5 The 2d Temple finish'd by *Exra.*
 6
 7 *Moses* died.
 S. 8 Less. *Exod.* 27. 20. to 30. 11.
 9 Fast for the dissention of the two
 10 [Schools.
 11
 12
 13 Nicanors day.
 14 Purim the less.
 S. 15 Less. *Exod.* 30. 11. to 35.
 16
 17
 18
 19
 20
 21
 S. 22 Less. *Exod.* 35. to 38. 21.
 23
 24
 25
 26
 27 (the Jews.
 28 Feast, for abol. *Antioch* decr. against
 S. 29 Less. *Ex.* 38. 21. to *Lev.* 1. 2d L. *Descl.*
 30 N. m. 2d Adar.
 1 N. m. 2d Adar.
 2

MARCH hath xxxj days.

New
Styl.

1	d	S. Dav. A.B. Ash-wedn.	6	24	11
2	e	Chad. Camb. Comm. for	6	21	12
3	f	[Batchel.	6	19	13
4	g		6	17	14
5	a	1. Sun. L. 1st Q. 17m.	6	15	15
6	b	[past 2. m.	6	13	16
7	c	Perpetua.	6	11	17
8	d	Ember Week.	6	9	18
9	e		6	7	19
10	f		6	5	20
11	g		6	3	21
12	a	2 Sun. L. F.m. 32m. p.	6	1	22
13	b	Term ends. [1. morn.	5	59	23
14	c		5	57	24
15	d		5	55	25
16	e		5	53	26
17	f		5	51	27
18	g	Edward. L.Q. 19m. p.	5	49	28
19	a	3. Sund. Lent. [5. aft.	5	48	29
20	b		5	46	30
21	c	Benedict.	5	44	31
22	d		5	42	1 Ap
23	e		5	41	2
24	f	Fast.	5	40	3
25	g	Anunt. Lady Day.	5	39	4
26	a	Mid-lent. N. m. 2m.	5	37	5
27	b	[p. 4. aft.	5	35	6
28	c	Priscus.	5	33	7
29	d		5	31	8
30	e		5	29	9
31	f		5	27	10

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4	
5	
S. 6	Less. <i>Lev.</i> 1. to 6.
7	
8	
9	
10	
11	<i>Q. Esthers Fast</i> , falling on Sab. antici-
12	[pated two days.
S. 13	Less. <i>Lev.</i> 6 to 9. Remember <i>Dent.</i>
14	<i>Purim</i> [25. 27.
15	Second day.
16	The Walls of <i>Jer.</i> began to be built.
17	
18	
19	
S. 20	Less. <i>Lev.</i> 9. to 12. sec. Less. of the
21	[Red-heif. <i>Num.</i> 19.
22	
23	
24	
25	Anniv. mourn. for the dau. of <i>Jeph.</i>
26	
S. 27	Less. <i>Lev.</i> 12. to 14. 2d. L. <i>This moon.</i>
28	<i>Tekupha</i> or Vernal Equinox.
29	1st Term for tith. of herd & flock.
1	N. M. Nissan. <i>Aarons</i> sons died, the
2	[Tab. erected.
3	
4	

APRIL hath xxx days.

New
Style.

1	g		5	25	11
2	A	5. Sund. Lent.	5	21	12
3	b	Richard. 1 st Q. 52m.p.	5	19	13
4	c	Ambrose. [4. aft.	5	17	14
5	d		5	15	15
6	e		5	13	16
7	f	<i>Camb. Term ends.</i>	5	11	17
8	g	<i>Oxford T. ends.</i>	5	9	18
9	A	Palm Sund.	5	7	19
10	b	F. m. 44m. p. 9. m.	5	5	20
11	c	K.W.&Q M. Crownd.	5	3	21
12	d		5	1	22
13	e	Maund. Thursd.	4	59	23
14	f	Good Friday.	4	57	24
15	g	Olympia. Fast	4	55	25
16	A	Easter day.	4	53	26
17	b	East.m.L.Q. 55m.p. 5m.	4	51	27
18	c	Easter Tuesday.	4	49	28
19	d	Alpheg.	4	48	29
20	e		4	46	30
21	f		4	44	1M.
22	g		4	42	2
23	A	Low Sund. S. George.	4	41	3
24	b	Oct. Pasch. Fast.	4	40	4
25	c	S Mark Ev. N.m. 20m	4	37	5
26	d	Oxf. Ca. T. beg. [p. 8.m.	4	36	6
27	e		4	34	7
28	f		4	33	8
29	g		4	31	9
30	A	2. Sund. aft. Easter.	4	29	10

NISSAN 30.

JYAR 29.

S. 5 Less. *Levit.* 14. to 16.

6

7

8

9

10 *Myriam* dyed. The Israclites pass

11 [through Jordan.

S. 12 Less. *Lev.* 16. to 19. Sabbath the gr.

13

14 Leaven removed. First born fast.

15 Passover.

16 The Sheaf-offerin -

17 The 3^d day of the Feast.

18 The 4th day.

S. 19 Sabbath in the Feast.

20 The 6th day

21 7th d. when Isr. passed the Red Sea.

22 8th day. 1st Week after Sheaf-offer.

23

24

25

S. 26 Less. *Lev.* 19. to 21. *Joshua* died.

27

28

29 2. W. aft. Sheaf-off. Wall of *Jericho*

30 N. m. Jyar. [fell down.

1 N. m. Jyar.

2

S. 3 Less. *Levit.* 21. to 25.

4

MAY hath xxxj days.

New
Styl.

1	b	Phil. & Jac. Quind. P.	4	27	11
2	c	1st Q. 47m. p. 5. aft.	4	26	12
3	d	H. Crois. Term begins.	4	24	13
4	e		4	22	14
5	f		4	21	15
6	g	John. Port. Lat.	4	19	16
7	a	3. Sund. aft. East.	4	18	17
8	b	Tres Pasch.	4	17	18
9	c	F.m. 37m. p. 5. aft.	4	16	19
10	d		4	15	20
11	e		+	14	21
12	f		4	12	22
13	g		4	11	23
14	a	4. Sund. aft. East.	4	10	24
15	b	Mens. Pasch.	+	9	25
16	c	L.Q. 59m. p. 7. aft.	+	7	26
17	d	Dunstan.	4	6	27
18	e		4	5	28
19	f		4	4	29
20	g		4	3	30
21	a	Rogation Sund.	4	2	31
22	b	Quinq. Pasch.	4	1	1 <i>7ⁿ</i>
23	c		+	0	2
24	d	N.m. 7m. p. 11. aft. Fast.	4	59	3
25	e	Ascension, Holy Thursd.	3	59	4
26	f	Augustin.	3	58	5
27	g	Bede.	3	57	6
28	a	6. Sund. aft. Easter.	3	57	7
29	b	T. ends. Restaur. of the	3	56	8
30	c	Felix. [R. Fam.	3	56	9
31	d	Petr. 1st Q. 6m. p. 3. aft.	3	55	10

7ⁿ.

- 5
6 3 Weeks after the Sheaf-offering.
7 Feast for finish. walls of Jer. by *Ezr.*
8
9
S. 10 Less. *Lev.* 25. to 26-3. *Ely* died. the
11 [Ark taken.
12 *Alcim.* plagd f. endeav. to pull d. the
13 4. W. aft. Sh-off. [Walls of Temp.
14 The 2d *Passover*.
15
16 (tak. the Tower of *Cez.*
S. 17 Less. *Lev.* 26. 3. to *Num.* 1. Feast for
18 33. d. after the Sheaf-off. *Feast*.
19
20 5 Weeks aft. Sh-off.
21 2d Term for tith. herd and flock.
22
23 Feast for surrend. of *Gaza* to *Simon*
S. 24 Less. *Num* 1. to 4. 21.
25
26
27 6 Weeks aft. Sh-off. Feast for a gr.
28 [deliv. from the *Grec.*
29 *Samuel* the Proph. died.
1 N. m. Sivan.
S. 2 Less. *Num.* 4. 21. to 8.
3
4
5 7 Weeks compl. aft. Sh off.
6 *Pent.* on this d. the Law was given.

JUNE hath xxx days.

New
Style.

1	e	Nicomede.	3	55	11
2	f		3	54	12
3	g	Fast.	3	54	13
4	A	Whit-sunday.	3	54	14
5	b	Boniface.	3	54	15
6	c		3	53	16
7	d	Ember Week.	3	53	17
8	e	F. m 36m. p. 1. m.	3	53	18
9	f		3	52	19
10	g	Fast.	3	52	20
11	A	Trin. Sund. S Barnab.	3	52	21
12	b	Craft. Trin [Ordin.	3	52	22
13	c		3	52	23
14	d	Oxford Term begin..	3	53	24
15	e	L. Q. 37m p. 11. m.	3	53	25
16	f	Term begins.	3	53	26
17	g	Alban.	3	54	27
18	A	1 Sund. aft. Trin.	3	54	28
19	b	Octavia Trin.	3	54	29
20	c	Edward, K. M.	3	54	30
21	d		3	54	1 Jⁿ
22	e		3	56	2
23	f	N. m. 56m. p. 11. m. Fast.	3	56	3
24	g	S J. Bapt. Midsum-day.	3	57	4
25	A	2 Sund. aft. Trin.	3	58	5
26	b	Quind. Trin.	3	58	6
27	c		3	59	7
28	d	Fast	4	0	8
29	e	S . Peter A post.	4	1	9
30	f	1st Q. 4m p. 3. aft.	4	1	10

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| 7 | 2d day of <i>Pent.</i> |
| 8 | |
| S. 9 | Less. <i>Numb.</i> 8. to 13. |
| 10 | <i>Baruch</i> causeth the Vess. taken out |
| 11 | [of the Temp. to be restored. |
| 12 | |
| 13 | |
| 14 | |
| 15 | |
| S. 16 | Less. <i>Numb.</i> 13. to 16. |
| 17 | |
| 18 | |
| 19 | |
| 20 | |
| 21 | |
| 22 | Fast for intermiss. of bring. first-fr. |
| S. 23 | Less. <i>Numb.</i> 16. to 19. |
| 24 | |
| 25 | Fast for murd. of 3 eminent Doctors |
| 26 | Feast, the <i>Egyptian</i> baffled bef. <i>Alex.</i> |
| 27 | Fast for R. <i>Hanina</i> being burnt wth |
| 28 | [the Book of the <i>Law.</i> |
| 29 | Spies sent by <i>Mos.</i> to view the Land. |
| S. 30 | N. m. Tamuz. Less. <i>Num.</i> 19 to 22. |
| 1 | N. m. Tamuz. <i>Tekupha.</i> |
| 2 | |
| 3 | Sun & M. stand still at the word of |
| 4 | [<i>Joshua.</i> |
| 5 | |
| 6 | |

JULY bath xxxj days.

New
Style.

1	g	Octab. S. Joh. Bapt.	4	1	11
2	a	3. Sund. aft. Trin. Vist.	4	2	12
3	b	[V. Mary.	4	3	13
4	c	Mart. CAMB.COMM.	4	4	14
5	d	Term ends.	4	6	15
6	e		4	7	16
7	f	Camb. T. e. F.m. 4om. p.	4	8	17
8	g	OXFORD ACT. [10 m.	4	9	18
9	a	4. Sund. aft. Trin.	4	10	19
10	b		4	11	20
11	c		4	12	21
12	d		4	14	22
13	e		4	16	23
14	f	(22m. p. 4. m.	4	17	24
15	g	Swith. Oxf. T. ends. L. Q.	4	18	25
16	a	5. Sund. aft. Trin.	4	19	26
17	b		4	21	27
18	c		4	23	28
19	d	Dog days begin.	4	25	29
20	e	Margaret.	4	26	30
21	f	M. Magd.	4	28	31
22	g	N.m. 7m. p. 11. aft.	4	30	1 A
23	a	6. Sund. aft. Tr. Fast.	4	32	2
24	b	S James.	4	34	3
25	c		4	35	4
26	d	Anna.	4	37	5
27	e	Martha.	4	38	6
28	f		4	39	7
29	g	1st Q. 33m. p. 7. aft.	4	40	8
30	a	7. Sund. aft. Trin.	4	42	9
31	b		4	43	10

5
6
7
8
9
0
31
A
2
3
4
5
6
7
8
9
10

TAMUZ 29.

AB 30.

S. 7 Less. Num. 22. to 25. 10.

8

9

10

11

12

13

S. 14 Less. Num. 25. 10. to 30.

15

16

17 Fast for the destruction of *Jerus.*

18

19

20

S. 21 Less. Num. 30. to 33.

22

23

24

25

26

27

S. 28 Less. Num. 33. to Deut. 1.

29

1 N.m. Ab. *Aaron* died.

2

3

4

5

S. 6 Less. Deut. 1. to 3. 23.

7

8

C

August hath xxxj days.

New
Styl.

1	c	Lammas day.	4 44	11
2	d		4 45	12
3	e		4 47	13
4	f		4 49	14
5	g	F. m. 5 ^{om} . p. 9. aft.	4 51	15
6	a	8. S. aft. Trin. Transf.	4 53	16
7	b	Name of Jes. [of Chr.	4 55	17
8	c		4 57	18
9	d		4 59	19
10	e	Laurence M.	5 1	20
11	f		5 3	21
12	g		5 4	22
13	a	9. S. aft. Tr. L. Q. 5 ^{8m} .	5 6	23
14	b	p. 9. aft.	5 8	24
15	c	Assump. Mary.	3 10	25
16	d		5 11	26
17	e	Octab. Laur.	5 13	27
18	f		5 15	28
19	g		5 17	29
20	a	10. Sund. aft. Trin.	5 19	30
21	b	N. m. 26 ^m . p. 9. m.	5 21	31
22	c		5 23	1A
23	d	Fast.	5 25	2
24	e	S. Bartholem. Apost.	5 27	3
25	f		5 29	4
26	g		5 31	5
27	a	11. S. Trin. Dog days beg.	5 33	6
28	b	Augustin. 1 st Q. 39 ^m . p.	5 35	7
29	c	Joh. Bapt. beh. [12. m.	5 36	8
30	d		5 38	9
31	e		5 40	10

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AB 30.

ELUL 29.

9 Fast for the destruct. of the Temple.

10

11

12

S. 13 Less *Dent.* 3.23 to 7. 12.

14

15 Wood-offering.

16

17

18 The Lamp of the Temple extin-

19 [guished in *Ahas's* time.

S. 20 Less *Dent* 7. 12. to 11. 25.

21

22

23

24

25

26

S. 27 Less *Dent.* 11. 25. to 16. 17.

28

29

30 N. m. Elul.

1 N. m. Elul.

2

3

S. 4 Less *Dent.* 16. 17. to 21. 10.

5 The 40 days of Supplicat. begins.

6

7

8

9

SEPT. hath xxx days.

New
Style.

1	f	S. Giles Abbot.	5	42	11
2	g		5	45	12
3	a	12. Sund. aft. Trin.	5	47	13
4	b	F. m. 34 ^m . p. 11. m.	5	49	14
5	c		5	51	15
6	d		5	53	16
7	e	Enurus B.	5	55	17
8	f	Nat. V. Mary. Sturb. fair.	5	56	18
9	g		5	58	19
10	a	13. Sund. aft. Trin.	5	2	20
11	b		5	5	21
12	c	L. Q at 1. aft.	5	6	22
13	d		5	7	23
14	e	Holy Cro's.	5	8	24
15	f		5	9	25
16	g		5	11	26
17	a	14. Sund. aft. Trin.	6	13	27
18	b		6	15	28
19	c	N. m. 57 ^m . p. 6. aft.	6	17	29
20	d	Ember-week.	6	19	30
21	e	S. Matth. Apost.	6	21	1 Oct
22	f		6	23	2
23	g		6	25	3
24	a	15. Sund. aft. Trin.	6	27	4
25	b	1 st Q. 16 ^m . p. 1. aft.	6	29	5
26	c	Cyprian. A. B.	6	31	6
27	d		6	33	7
28	e		6	35	8
29	f	S. Michael Michaelm. d.	6	36	9
30	g	Hierome.	6	37	10

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ELUL 29.

TISRI 30.

10

S. 11 Less. *Deut* 21. 10. to 25.

12

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16

17

S. 18 Less *Deut*. 25. to 29. 10.

19

20

21

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23

24

S. 25 Less. *Deut*. 29. 10. to 32.

26

27

28

29 3^d Term for tith. herd and flock.

1 N.m. Tisr. New-years-d. A.M. 5454.

2 2^d day.

S. 3 Less. *Deut*. 32. to 33. Sabbath betw.

4 Fast for the murder of *Gedalia*. The

5 [10 penit. days begin. Tekupha.

6

7

8 Dedic. of *Sal*. Temp. lasting 14 days.

9 Thi day *Mos*. brought the 2^d Tables.

S. 10 The day of Expiation. When the
[Sabbat. years and Jubilees began

OCTOBER hath xxxj days.

New
Styl.

1	A	16. Sund. aft. Tr.	6 40	11
2	b		6 43	12
3	c		6 45	13
4	d	F. m. 4 ^m . p. 3. m.	6 47	14
5	e	Faith.	6 49	15
6	f	Octab. Mich.	6 51	16
7	g		6 53	17
8	A	17. Sund. aft. Trin.	6 55	18
9	b	Dionysius.	6 57	19
10	c	Oxf. Cam T beg. Pro 3.	6 59	20
11	d	[Tax. Scrut. chof. Cam.	7 1	21
12	e	L. Q. 25 ^m . p. 7. m.	7 3	22
13	f	Edwardus. Quind. M.	7 5	23
14	g		7 7	24
15	A	18. Sund. aft. Trin.	7 9	25
16	b		7 11	26
17	c	Etheldred. Fast.	7 13	27
18	d	S. Luke.	7 15	28
19	e	N. m. 17 ^m . p. 4. m.	7 17	29
20	f	Tres Mich. Cam. Mag.	7 19	30
21	g	[na Congreg.	7 21	31
22	A	19. Sund. aft. Trin.	7 23	1 No.
23	b	Term begins.	7 25	2
24	c		7 26	3
25	d	1 st Q. 14 ^m . p. 9. aft.	7 28	4
26	e		7 29	5
27	f	Mens. Mich.	7 31	6
28	g		7 33	7
29	A	20. Sund. aft. Trin.	7 35	8
30	b		7 36	9
31	c		7 37	10

No.



TISRY 30.

HESVAN 29.

11	
12	
13	
14	
15	Feast of Tabernacles.
16	2 ^d Day.
S. 17	Sabb. in the Feast. The <i>Ark</i> rested on
18	4 th Day. [mount <i>Ararat</i> .
19	5 th Day.
20	6 th Day.
21	Hofanna the great.
22	The day of a Holy Assembly.
23	Mirth of Law. Less. <i>Deut.</i> 33. 10 <i>Gen.</i> 1.
S. 24	Less. <i>Gen.</i> 1. to 6. 8. Sab. <i>In Principio</i> .
25	
26	
27	
28	
29	
30	N. m. Hhesvan.
S. 1	N. m. Hhesvan. Less. <i>Gen.</i> 6. 8. to 12.
2	
3	
4	
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6	Fast for <i>Zedekia's</i> Eyes being put
7	[out.
S. 8	Less. <i>Gen.</i> 12. to 18.
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11	

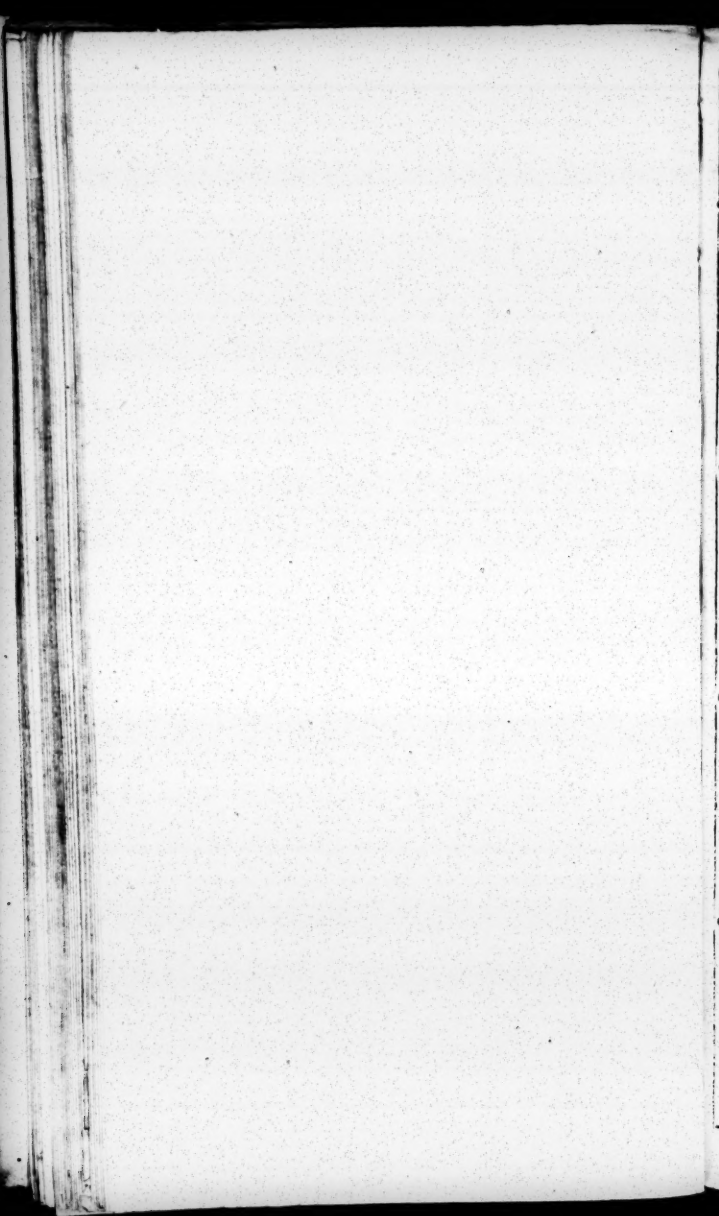
NOVEMBER hath xxx days.

New
Style.

1	d	All Saints.	7	39	11
2	e	All Souls. F.m. 26m.p.	7	41	12
3	f	Craft. Anim. (9. aft.	7	43	13
4	g	Vice-Ch. of Camb. Elect.	7	45	14
5	A	21. S. Trin. Powder-Tr.	7	46	15
6	b	Leonard.	7	47	16
7	c		7	48	17
8	d		7	50	18
9	e	Theodorus.	7	51	19
10	f	L. Q. 27m. p. 10. aft.	7	53	20
11	g	S. Martin. B. C.	7	54	21
12	A	22 S. Trin. Craft. M.	7	55	22
13	b	Brice.	7	57	23
14	c		7	59	24
15	d	Machut.	8	0	25
16	e		8	1	26
17	f	Hugh B. L. N.m. 9m.	8	2	27
18	g	[p. 2. aft.	8	3	28
19	A	23 S. Tr. Oct. M. Eliz.	8	4	1 De
20	b	Edmund K. Mart.	8	5	2
21	c		8	6	3
22	d	Cecilia.	8	7	4
23	e	Clement.	8	8	5
24	f	1st Q. 42m. p. 12. noon.	8	9	6
25	g	Katherina.	8	10	7
26	A	24. S. Trin. Quind. M.	8	11	8
27	b		8	11	9
28	c	Term ends.	8	12	10
29	d	Fast.	8	13	
30	e	Sr. Andrew.	8	13	

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14 *Terob.* procl. a Feast in hon. of the
S. 15 *Leff. Gen. 18. to 23.* [Calfs.
16
17 *Noah* entred the Ark.
18
19
20
21
S. 22 *Leff. Gen. 23. to 25. 18.*
23
24
25 Feast for the Victory bef. *Samaria*
26
27 The Earth was dried aft. the deluge.
28 *Noah* offerd Sacrifice to God.
S. 29 *Leff. Gen. 25. 18. to 28. 10.*
1 N. m. Kislev.
2
3
4
5
6 *Herod* died.
S. 7 *Leff. Gen. 28. 10. to 32. 2.*
8
9
10
11
12

DECEMB. hath xxxj days. New
Style.

1	f		8	14	11
2	g	F. m. 16m. p. 5. aft.	8	15	12
3	a	Advent Sund.	8	16	13
4	b		8	17	14
5	c		8	18	15
6	d	Nicholas.	8	18	16
7	e		8	18	17
8	f	Concep. V. M.	8	18	18
9	g		8	18	19
10	a	2d Sund. in Adv. L. Q.	8	18	20
11	b	[28m. p. 10. m.]	8	18	21
12	c		8	18	22
13	d	Lucia.	8	18	23
14	e		8	18	24
15	f		8	18	25
16	g	OSapientia. N. m. 17mp.	8	18	26
17	a	3d Sund. Adv. [11. aft.]	8	18	27
18	b	Oxf. & Camb. Term ends	8	18	28
19	c		8	17	29
20	d	Ember-Week. Fast.	8	17	30
21	e	S. Thomas.	8	17	31
22	f		8	17	1 <i>Ja.</i>
23	g		8	17	2
24	a	4. Sund. Adv. 1st Q. 3m	8	16	3
25	b	Christm-day. [p. 8. m.]	8	15	4
26	c	S. Stephen.	8	14	5
27	d	S. John Ev.	8	14	6
28	e	Innocents.	8	13	7
29	f		8	12	8
30	g		8	10	9
31	a	Sylvester. B.	8	9	10



13

S. 14 Less. *Gen.* 32. 2. to 37.15 *Antioch.* brought an Image into the16 { Temple and ordered Sacri-
17 { fice to be offered to it.

18

19

20

S. 21 Less. *Gen.* 37. to 44. Day of Mount22 [*Gerizim.*]

23

24

25 Dedic. of Temp. by the *Maccab.*

26

27

S. 28 Less. *Gen.* 41. to 44. 18.29 *Jehoyakim* burnt the Roll writ by30 N. m. Tebet. [*Jeremia.*]

1 N. m. Tebet.

2

3

4

S. 5 Less. *Gen.* 44. 18. to 47. 28.

6

7

8 Fast for the Translation of the Law

9 [in Greek.]

10 Fast for the first siege of *Jerusalem.*

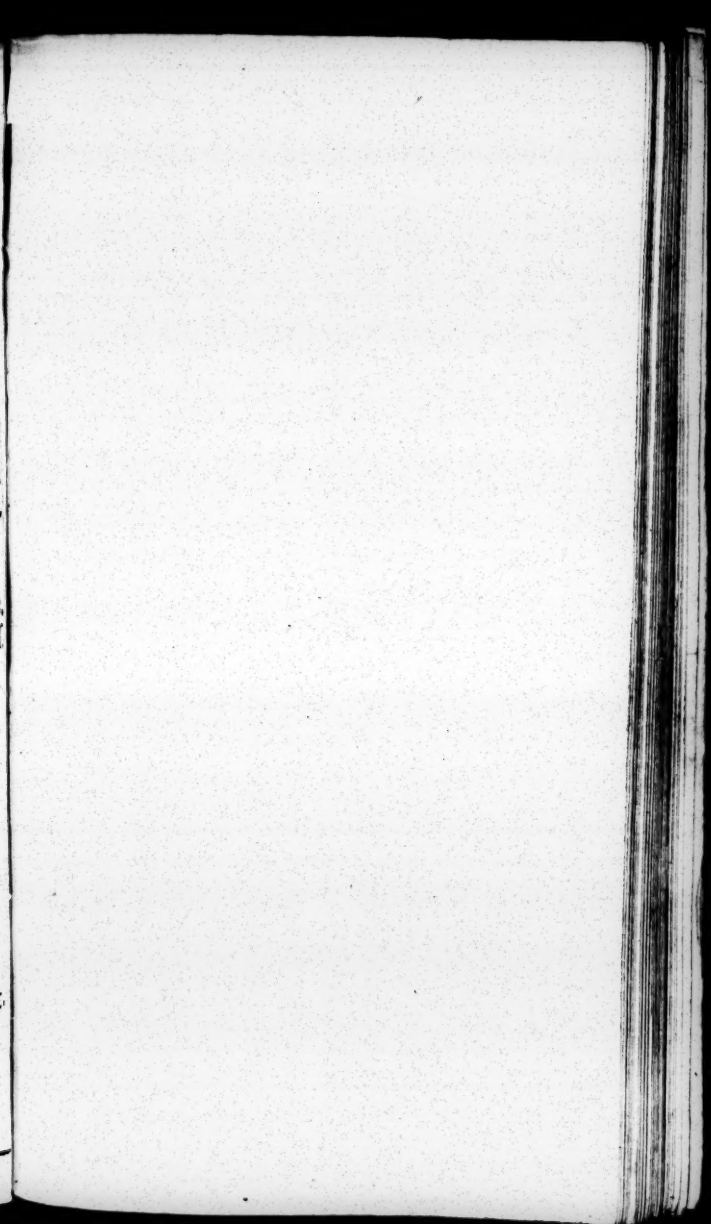
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S. 12 Less. *Gen.* 47. 28. to *Exod.* 1.

13

KALENDAR. ROMAN. *Januarius.*

1	<i>Kal.</i>	Jani test. & Juno. sacrif. Jovi &
2	iv	Dies ater. [Æscul. in Inf. Tyb.
3	iii	Ciceronis natal. Cancer occidit.
4	<i>Prid.</i>	Votum pro salute Principis.
5	<i>Nonæ</i>	Lyra oritur.
6	viii	
7	vii	
8	vi	Sacrificium Jani.
9	v	Agonalia. Delphinus oritur.
10	iv	Media hyems.
11	iii	Carment. Juturnæ ædes dicat. in
12	<i>Prid.</i>	Compitalia Jovi. [camp. Mart.
13	<i>Idus</i>	Jovi Statori. Oct. August. dict.
14	xix	
15	xviii	Carm. alt. Porr. & post Vertæ.
16	xvii	Concord. Temp. à Camillo pos.
17	xvi	Sol in Aquario. Palat. Ludi.
18	xv	
19	xiv	
20	xiii	
21	xii	
22	xi	
23	x	Lyra occidit.
24	ix	Sementinæ Feriæ.
25	viii	
26	vii	
27	vi	Castori & Polluci Temp. dicat.
28	v	
29	iv	Equiria in campo Martio.
30	iii	Paci.
31	<i>Prid.</i>	Diis Penatibus.



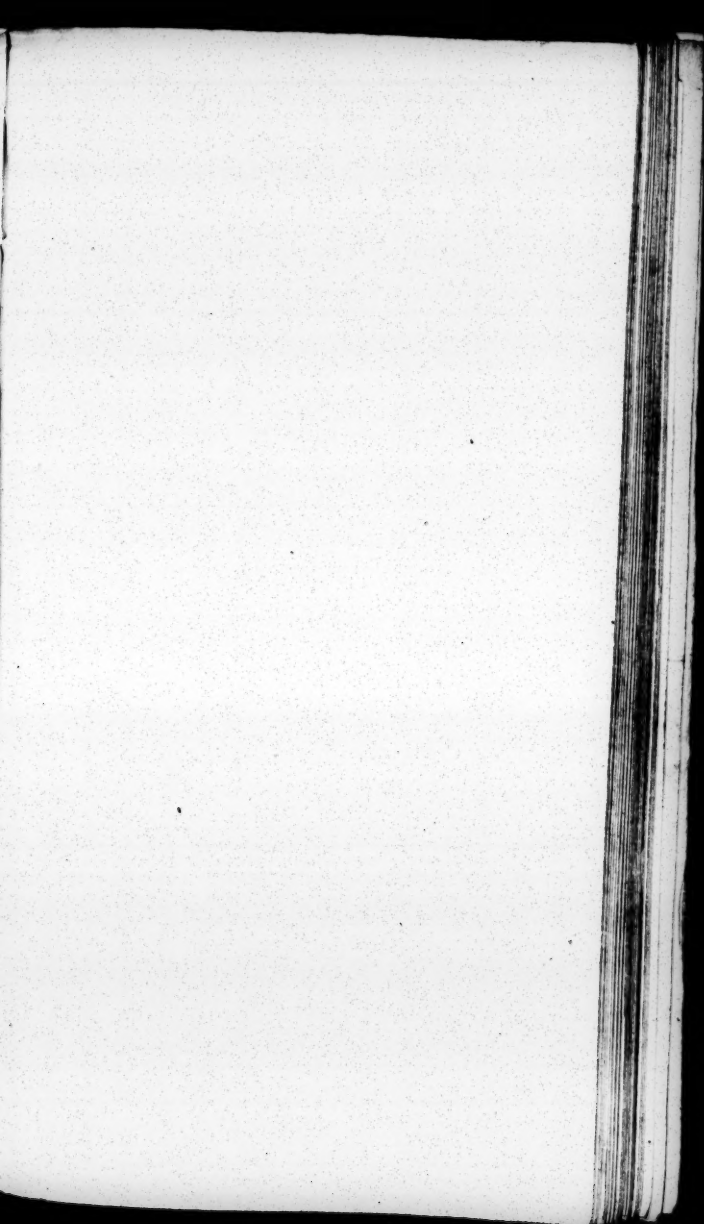
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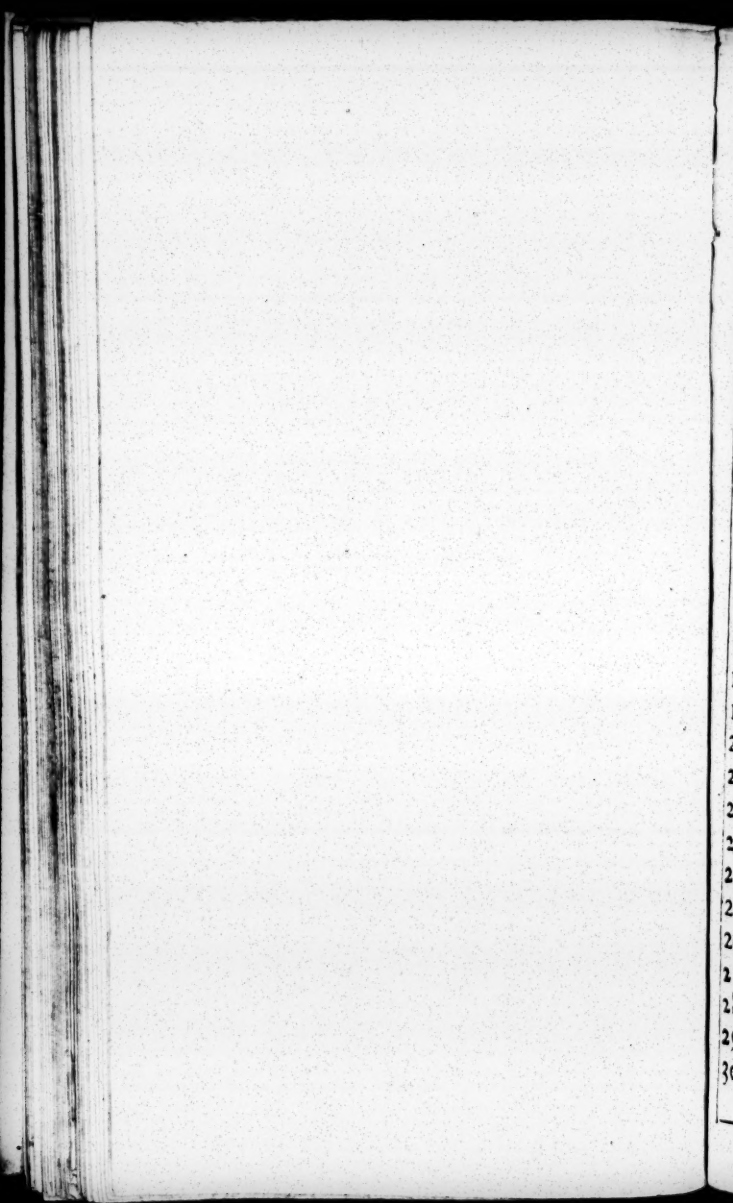
Kal. Rom. FEBRUARIUS.

1	Kal.	Juno. sosp. Temp. dic. Jovi sacr.
2	iv	Lyra & medius Leo occidunt.
3	iii	Delphinus occidit.
4	Prid.	Ludi Gothici.
5	Nonæ	Augustus dict. Pater Patriæ. A-
6	viii	[quarius oritur.
7	vii	
8	vi	
9	v	Veris initium.
10	iv	
11	iii	Arctophylax oritur.
12	Prid.	
13	Idus	Fauni Fest. & Jovi. Fab. cædes.
14	xvi	Corv. Crater. & Anguis oriunt
15	xv	Lupercalia.
16	xiv	Sol in Piscibus.
17	xiii	
18	xii	Quirin Forn. Diis manib. sacr.
19	xi	Charistia. [feral. & Deæ mutæ
20	x	
21	ix	Terminalia.
22	viii	
23	vii	Regifugium.
24	vi	
25	v	
26	iv	
27	iii	Equiria in campo Martio.
28	Prid.	Tarquini superati.
29		
30		

Kal. Rom. MARTIUS.

1	<i>Kal.</i>	Matronalia Junon. Lucin. Mart.
2	vi	Juvenal. natus. [Ancyliæ.]
3	v	Alter è piscibus occidit.
4	iv	
5	iii	Arctophyl. occid. Vindem. orit.
6	<i>Prid.</i>	Vestæ sacr. August. Pont. M. fact.
7	<i>Nonæ</i>	Vejovis Temp. Pegasus oritur.
8	viii	Corona oritur.
9	vii	
10	vi	
11	v.	
12	iv	
13	iii	(obst. in mont. Coelio.
14	<i>Prid.</i>	Equir. alt. apud Tyb. & si aquæ
15	<i>Idus</i>	An. Peren. sacr. C. Cæs. Parricid.
16	xvii	Scorpius med. occidit.
17	xvi	Liberal. Agon. Milvius oritur.
18	xv	Sol in Ariete.
19	xiv	Quinquatria. Minervæ Natal.
20	xiii	Quinquatria
21	xii	Quinquatria.
22	xi	Quinquatria.
23	x	Quinquatria & Tubilustrium.
24	ix	
25	viii	Hilaria. Equinoctium Vern.
26	vii	Deûm Festa.
27	vi	Matris Deûm Lavatio.
28	v	Megalesia.
29	iv	
30	iii	Jani. Concord. Salutis. Pacis.
31	<i>Prid.</i>	Dianæ Fest. in mont. Aventino



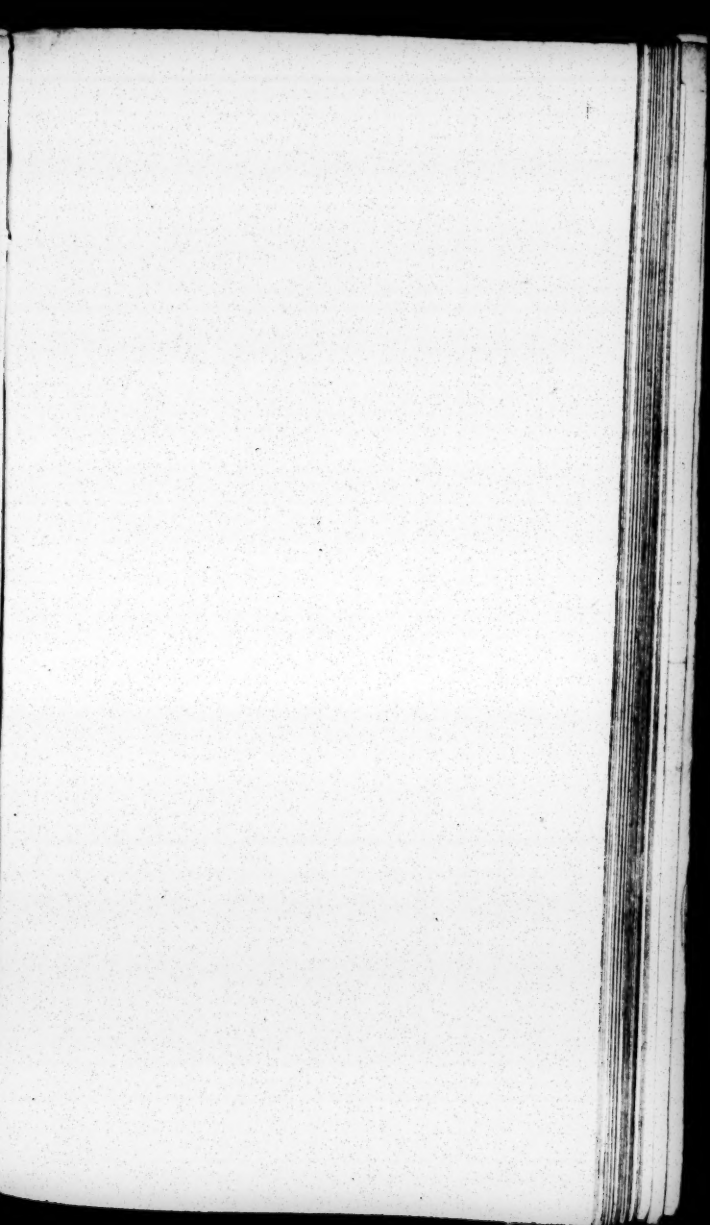


Kal. Rom. APRILIS.

1	Kal.	Veneri, Fortunæ Virili. Scorp.
2	iv.	Plejades occidunt. [occidit.
3	iii	
4	Prid.	
5	Nonæ	Megalesia.
6	viii	Fortunæ pub. Dianæ natalis.
7	vii	Natalis Apollinis. Socrat. Plat.
8	vi	Ludi ob Victor. Cæs. Libra &
9	v	Cereal. Lud. Circens. [Ori.oc.
10	iv	
11	iii	
12	Prid.	Magna Mater Romam adduct.
13	Idus.	Jovi Victo i, & Libertati.
14	xviii	
15	xvii	Fordicidia.
16	xvi	Augustus Imperat. Salutat. Hya-
17	xv	[des occid.
18	xiv	Equir. in Circo max. & Vulp.
19	xiii	Sol in Tauro. [combust.
20	xii	
21	xi	Palilia. Agonalia. Romæ natal.
22	x	
23	ix	Vinalia Jovi & Veneri
24	viii	Illii destructio.
25	vii	Robigalia. med. Ver. Aries oc.
26	vi	[Canis oritur.
27	v	
28	iv	Floralia.
29	iii	
30	Prid.	Vestæ Palatinæ.

Kalend. Rom. MAIUS.

1	<i>Kal.</i>	Bonæ Deæ. Lar. præst. ara posita.
2	vi	Hyades oriunt. [Capella orit.
3	v	Centaurus oritur.
4	iv	Ludi maximi per dies Sex.
5	iii	Lyra oritur.
6	<i>Prid.</i>	Scorpius medius occidit.
7	<i>Nonæ</i>	
8	viii	
9	vii	Lemuria.
10	vi	
11	v	Orion occidit.
12	iv	Martis Bisultoris sacr.
13	iii	Pleiades oriuntur. Æstatis init.
14	<i>Prid.</i>	Taurus oritur.
15	<i>Idus.</i>	Mercurii natal. Mercator. Fest.
16	xvii	
17	xvi	
18	xv	
19	xiv	Sol in Geminis.
20	xiii	
21	xii	Agonalia Vejovi. Canis oritur.
22	xi	Vulcanalia. Iubilultrium.
23	x	
24	ix	
25	viii	Aquila oritur.
26	vii	Regifug. alt. Arctophil. occid.
27	vi	Fortunæ pub. Hyades oriunt.
28	v	
29	iv	
30	iii	
31	<i>Prid.</i>	



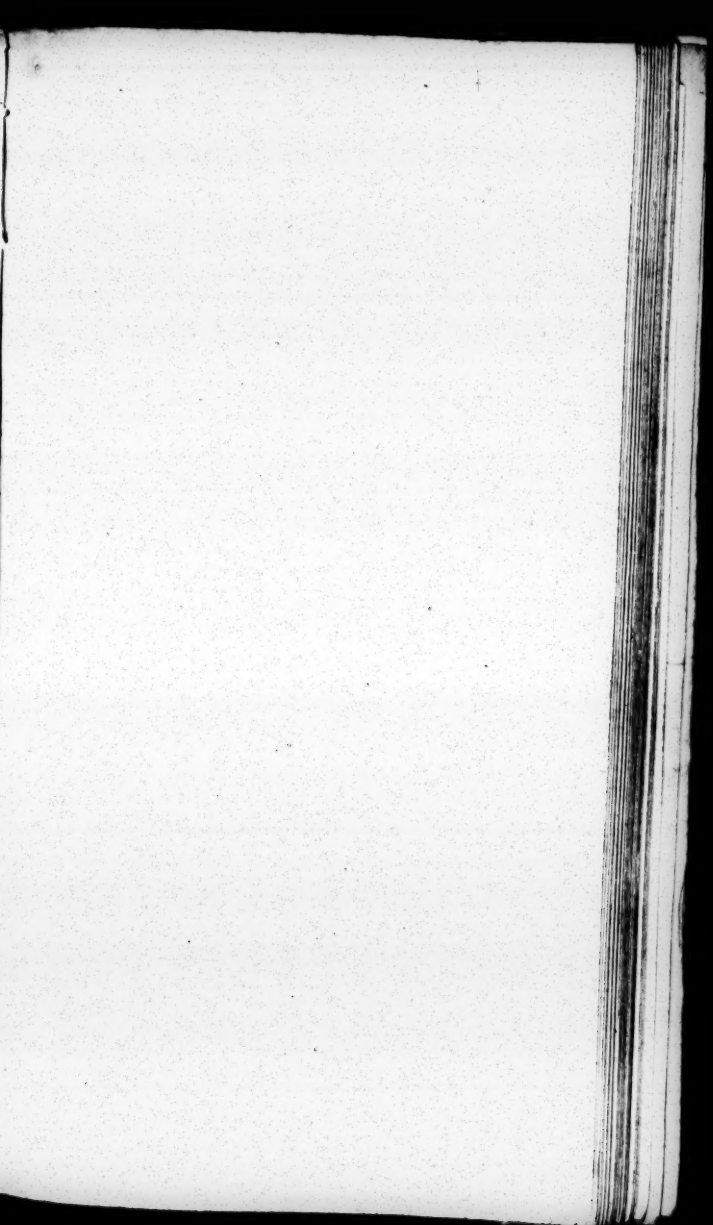
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Kalend. Rom. JUNIUS.

1	<i>Kal.</i>	Fabar. Kal. Mart. Carnæ Deæ.
2	iv	Hyad. oriunt. [Jun. Aquila or
3	iii	
4	<i>Prid.</i>	Herc. ædes in circ. Bellon. sacr.
5	<i>Nonæ</i>	Sponsoris Jovis. Fidii Templ.
6	viii	Vestæ Templum.
7	vii	Lud. Piscat. in C. Mart. Ment.
8	vi	[Temp. Ar. Iophyl. oc.
9	v	Vest. Asini coron. Ara Jov. Pist.
10	iv	Matralia. Delphinus oritur.
11	iii	Fort. Fortunæ. Concord. ædes.
12	<i>Prid.</i>	Matris Matutæ.
13	<i>Idus</i>	Jovis Inviæti. Quinq. minusc.
14	xviii	
15	xvii	Hyades oriuntur.
16	xvi	Orion oritur.
17	xv	Æqui & Volsci à Posthum. fug.
18	xiv	Palladis Festum.
19	xiii	Minerv. in Avent. Sol in Canc.
20	xii	Summanalia. Ophiuchus orit.
21	xi	
22	x	
23	ix	Flaminius Vict. à Pœnis.
24	viii	Fortis Fortunæ.
25	vii	Naves Coron. conviv. per Tyb.
26	vi	Solstitium. [ducebant.
27	v	Jovis Statoris & Laris.
28	iv	Quirini Temp. in colle Quirin.
29	iii	
30	<i>Prid.</i>	Hercul. & musar. Populi fug.

Kal. Rom. JULIUS.

1	<i>Kal.</i>	Migratio in alien. æd. conduct.
2	vi	
3	v	
4	iv	
5	iii	Populi fugium.
6	<i>Prid.</i>	Capitolium incens. sub Sylla.
7	<i>Nonæ</i>	Juno. Caprotinæ. Ancill. Fest.
8	viii	[Romulus dispar.
9	vii	
10	vi	
11	v	Ludi Apollinares.
12	iv	Julii Cæsaris Natalis.
13	iii	
14	<i>Prid.</i>	Fortunæ Muliebri Temp. dicat.
15	<i>Idus</i>	Castoris & Polluci Festum.
16	xvii	
17	xvi	
18	xv	
19	xiv	
20	xiii	
21	xii	
22	xi	
23	x	Opigenæ Deæ sacrum.
24	ix	Cœnæ Pontificalis celebritas.
25	viii	
26	vii	
27	vi	
28	v	
29	iv	
30	iii	
31	<i>Prid.</i>	



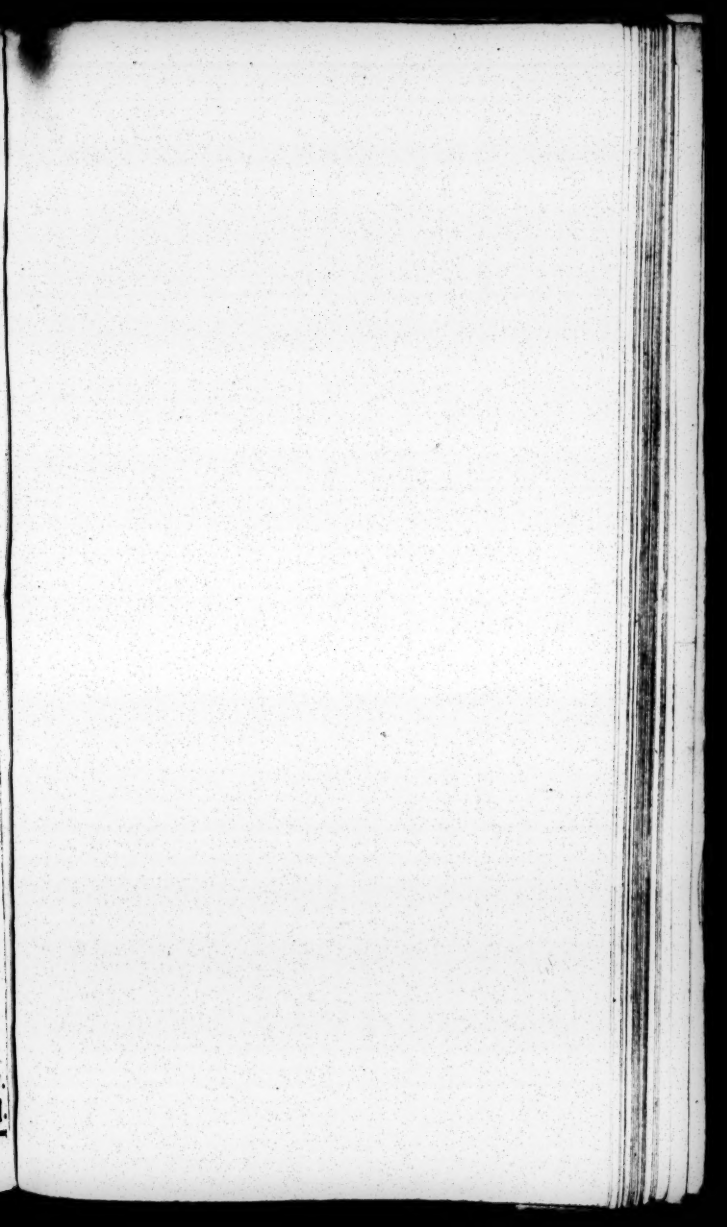
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Kal. Rom. Augustus.

1	Kal.	Spei fest. ad forum olitorium.
2	iv.	[Marti Templum.
3	iii.	Feriæ ob victam à Cæsare Hisp.
4	Prid.	[citeriorem.
5	Nonæ	Salutis Fest. in colle Quirin:
6	viii	
7	vii	
8	vi	Solis Indegetis Fest.
9	v	
10	iv	Aræ. Opis & Cereris Fest.
11	iii	
12	Prid.	Lignapesia. Herc. mag. cust. fest.
13	Idus.	Dianæ. Fest Servor. & Ancill.
14	xix	
15	xviii	
16	xvii	
17	xvi	Portunalia ad Pont. Æmil. Jano.
18	xv	
19	xiv	Causualia. Sabinarum raptus.
20	xiii	Vinalia altera.
21	xii	Vinalia Rustica. Venator. Fest.
22	xi	
23	x	Vulcanalia.
24	ix	
25	viii	Opis Consivæ Fest.
26	vii	
27	vi	Furinalia. Vulturinalia.
28	v	
29	iv	
30	iii	
31	Prid.	

Kal. Rom. SEPTEMBER.

1	<i>Kal.</i>	Volcani tut. Sept. Nept. feriæ.
2	<i>iv</i>	August. Victor. Navalis.
3	<i>iii</i>	Dionysia. Seu Vindemia.
4	<i>Prid.</i>	
5	<i>Nonæ</i>	
6	<i>viii</i>	Erebo.
7	<i>vii</i>	
8	<i>vi</i>	Hierosolyma à Tit. Vesp. capta.
9	<i>v</i>	
10	<i>iv</i>	
11	<i>iii</i>	
12	<i>Prid.</i>	
13	<i>Idus</i>	Jovi capitolii dedic. Prætor
14	<i>xviii</i>	[clavum pangit.
15	<i>xvii</i>	Ludi Rom. five mag. per 4 dies
16	<i>xvi</i>	
17	<i>xv</i>	
18	<i>xiv</i>	
19	<i>xiii</i>	
20	<i>xii</i>	Romuli natalis. Plut.
21	<i>xi</i>	
22	<i>x</i>	Virgilii mors.
23	<i>ix</i>	Natalis Augusti. Suet.
24	<i>viii</i>	
25	<i>vii</i>	Veneri. Saturno. Maniæ.
26	<i>vi</i>	
27	<i>v</i>	Fortunæ Reduci.
28	<i>iv</i>	
29	<i>iii</i>	
30	<i>Prid.</i>	Meditrinalia. Epulum. Minerv. [Vet. Kal. Pomp. natal.



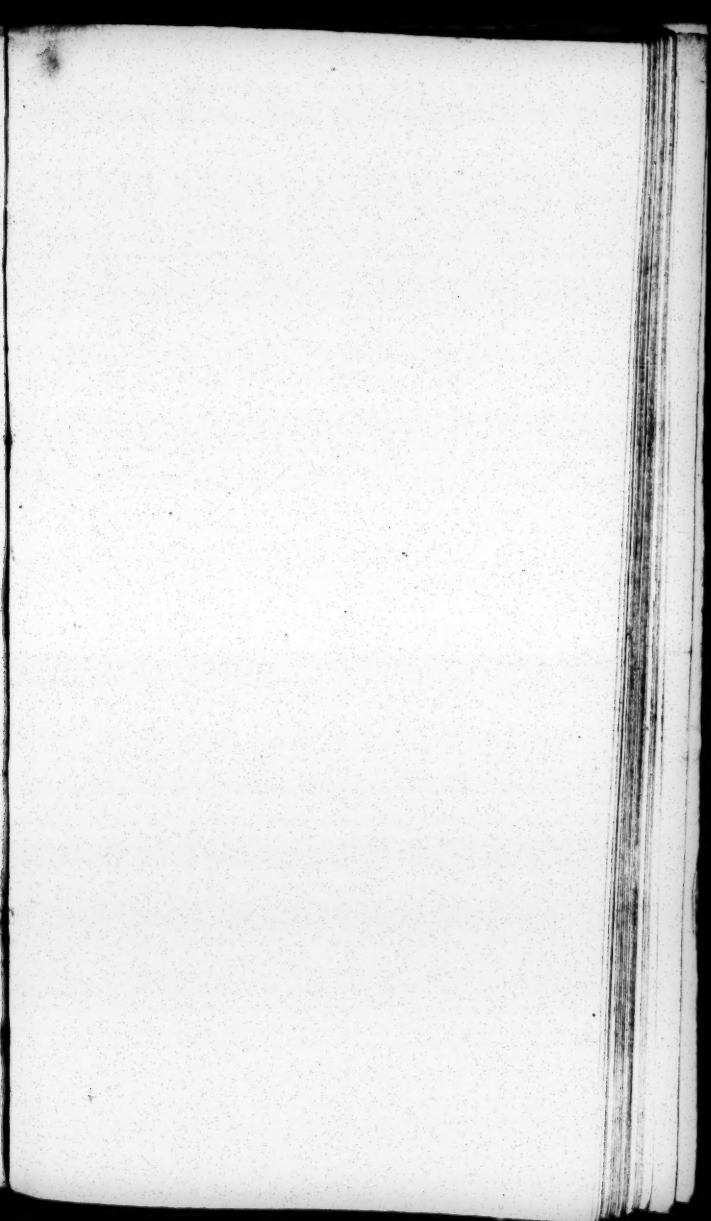
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29 iv
30 ii
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Kal. Rom. OCTOBER.

1 Kal.	Marti tutela October.
2 vi	
3 v	
4 iv	Mundus Cereris patet. Fest.
5 iii	Alemanici Ludi.
6 Prid.	
7 Nonæ	
8 viii	Pyanepsia Apollini.
9 vii	
10 vi	Oschophoria. Ramalia. Plut.
11 v	
12 iv	Augustalia. Fontinalia.
13 iii	Fontinalia.
14 Prid.	
15 Idus	Mercurio Mercat. sacr. Mart.
16 xvii	Octob. equus Immolatur Fest.
17 xvi	[Virg. Natalis
18 xv	Jovi Liberatori.
19 xiv	Armilustrium.
20 xiii	
21 xii	
22 xi	
23 x	Hoc mense Libero sacr. fiebat
24 ix	[Vet. Kal.
25 viii	Vertumni feriæ etiâ hoc mense
26 vii	Sarmatici Ludi. [Var
27 vi	Ludi Victoriæ.
28 v	
29 iv	
30 iii	
31 Prid.	

Kal. Rom. NOVEMBER.

1	<i>Kal.</i>	Dianæ tutela hic mensis
2	iv	
3	iii	
4	<i>Prid.</i>	Jovis Epulum hoc mense.
5	<i>Nonæ</i>	Neptunalia
6	viii	
7	vii	Cereris mundus patet.
8	vi	
9	v	
10	iv	
11	iii	Maria clauduntur usq; ad vi. <i>Id.</i>
12	<i>Prid.</i>	[Mart.]
13	<i>Idus</i>	Pithœgia. Lectisternia.
14	xviii	
15	xvii	Ludi Pleb. in circo, per ho dies.
16	xvi	Ludi Plebei.
17	xv	
18	xiv	
19	xiii	Cæna Pontificum in honorem
20	xii	[Magnæ Matris]
21	xi	
22	x	Plutoni & Proserpinæ.
23	ix	
24	viii	Brumalia.
25	vii	Sarmatici Ludi.
26	vi	
27	v	Inferiæ Gallis defossis & Græ-
28	iv	[cis in Foro Boario. Plut.]
29	iii	
30	<i>Prid.</i>	



Kal. Rom. DECEMBER.

1	<i>Kal.</i>	Fortunæ muliebris Fest.
2	<i>iv</i>	
3	<i>iii</i>	Neptunæ & Minervæ.
4	<i>Prid.</i>	
5	<i>Nonæ</i>	Faunalia. Porph.
6	<i>viii</i>	
7	<i>vii</i>	
8	<i>vi</i>	Junoni Jugali five Zygæ.
9	<i>v</i>	
10	<i>iv</i>	Agonalia.
11	<i>iii</i>	Alcyonii dies. Septimontia.
12	<i>Prid.</i>	Equiria.
13	<i>Idus</i>	
14	<i>xix</i>	
15	<i>xviii</i>	
16	<i>xvii</i>	
17	<i>xvi</i>	Saturnalia per Septem dies.
18	<i>xv</i>	
19	<i>xiv</i>	Opalia. Var.
20	<i>xiii</i>	Sigillaria. Macr.
21	<i>xii</i>	Angeron. Herc. & Cer. de muls.
22	<i>xi</i>	Feriæ Larib. dic Compitalia.
23	<i>x</i>	Feriæ Jovis. Laurentinal. Plut.
24	<i>ix</i>	Juvenalis dies. Suet. Juven. Lud.
25	<i>viii</i>	
26	<i>vii</i>	
27	<i>vi</i>	
28	<i>v</i>	Hic mensis Saturn. sacer, Macr.
29	<i>iv</i>	Vestæ vero tutela. Kal. Vet.
30	<i>iii</i>	
31	<i>Prid.</i>	

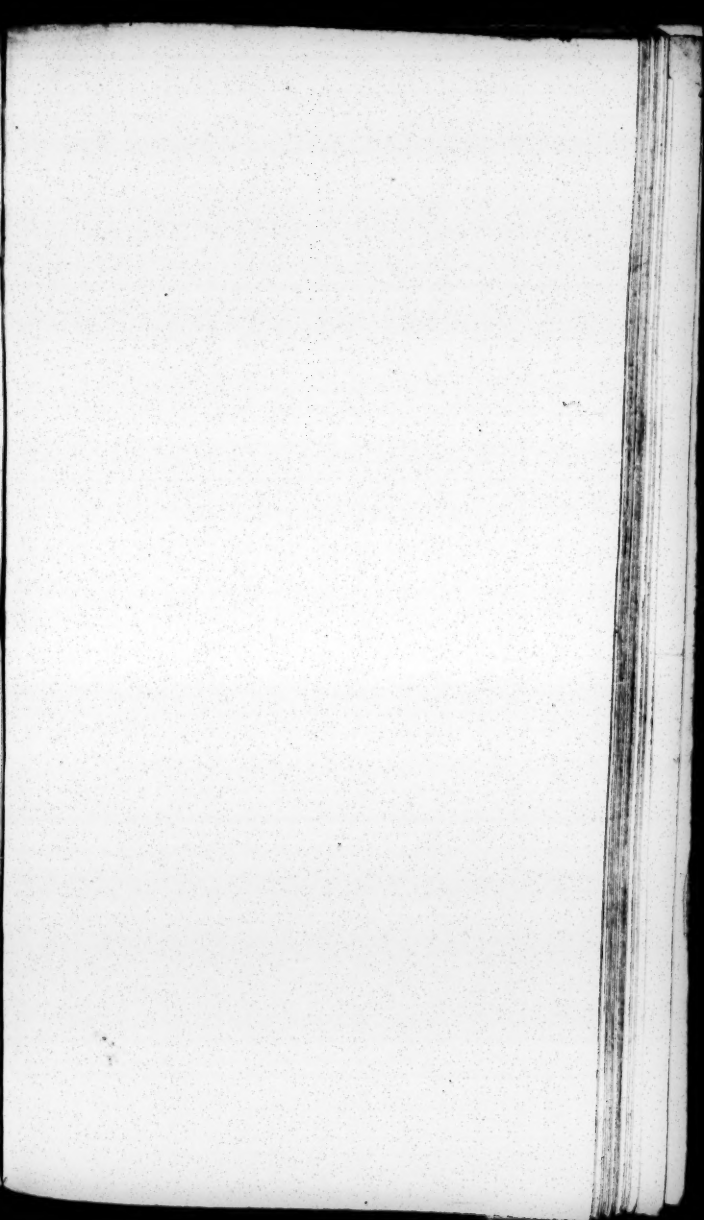
The ECLIPSES.

THere will happen Four *Eclipses* this year, viz. Two of the Sun and Two of the Moon. The First will be a great Eclipse of the Moon on the Twelfth day of *January* about Four of the Clock in the Morning, in the beginning of *Leo*, it will be a visible and total Eclipse and worth the Industrious Astronomers Observation.

The Second will be a great Eclipse of the Sun on the 23^d of *June* a little after Noon, in the beginning of the Tropical Sign *Cancer*, it will be near as big as that which happened *March* the 29th, 1652. and visible to us also.

The Third will be a great Eclipse of the Moon *July* the 7th, near Ten in the Morning, in 25 degrees of *Cancer*, but invisible to us.

The Last will be an Eclipse of the Sun *October* 16. about Midnight, in six degrees of *Capricorn*, it will be a great Eclipse, and visible to our *Antipodes*.



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*His Grace, the Duke of Ormond
Chancellor of the University of
Oxford.*

University College, Founded by *Alfred King* of the *West-Saxons*, in the year 872. It hath 12 Fellows, besides other Students. *Dr. Charlett* Master.

2. *Baliol College*, Founded by *John Baliol* and *Devorgilla* his Wife, Parents of *John Baliol King of Scots* 1262. It hath 12 Fellows &c. *Dr. Maunder* Master.

3 *Merton Coll.* Founded by *Walter de Merton* Lord High Chancellor of *Engl.* and *Bish. of Rochester*, 1274. hath 19 Fellows, 14 Schol. &c. *Sr. Tho. Clayton* Warden.

4. *Exeter Coll.* Founded by *Walt. Stapleton* Bishop of *Exeter*, 1316. It hath 23 Fellows, &c. *Dr. Bury* Rector.

5. *Oriel Coll.* Founded by King *Edw. 2d.* 1337. It hath 18 Fellows, 12 Schollars, &c. *Dr. Royse* Provost.

6. *Queens Coll.* Founded by *Kob. Eglesfield B. D.* 1340. hath 15 Fell. besides other Stud. of the Foundation. *Dr. Halton* Provost.

7. *New Coll.* Founded by *William of Wickham* Bishop of *Winchester* and Lord High Chancellor of *Engl.* 1375. hath 70 Fellows, 10 Chaplins, 3 Clerks, 16 Choristers, &c. *Dr. Beeston*, Warden.

8. *Lincoln College*, Founded by *Richard Flemming* Bishop of *Lincoln*, 1420. It hath 15 Fellows, &c. Dr. *Adams*, Rector

9. *All-Souls Coll.* Founded by *Henry Chicheley* Arch-Bishop of *Canterbury*, 1437. It hath 40 Fellows, besides Chaplins, Clerks and other Servants of the Foundation, The Honourable Mr. *Finch*, Warden.

10. *Magd. Coll.* Founded by *William Wainfleet* Bish. of *Winchest.* and L. High-Chancell. of *Engl.* 1459. hath 40 Fellows 30 Schollars, besides Chapl. Clerks, Choristers, and Servants. Dr. *Hough* L. Bish. of *Oxford*. Presid.

11. *Brasen-nose Coll.* Founded by *William Smith* B. of *Linc.* and *Rich. Sutton* Esq; 1515. hath 20 Fellows, besides Scholars and Students of the Foundation. Dr. *Meare* Princip.

12. *Corpus Christi Coll.* Founded by *Rich. Fox* Bish. of *Winchest.* and L Pr. Seal, 1516. hath 20 Fellows, 20 Scholars, with Chaplins, Clerks &c. Dr. *Turner*, President.

13. *Christ-Church Coll.* Founded by King *Henry the 8th*, 1546. hath 8 Canons, 100 Students, beside Chaplins, &c. Dr. *Aldrich* Dean and Vice-Chancellor.

14. *Trin Coll.* Founded by *Sr. Thomas Pope*, 1555. hath 12 Fellows, 12 Scholars, and other Students. Dr. *Bathurst*, President.

15. *St. John's Coll.* Founded by *Sr. Thomas White* Merchant-Taylor of *London*, 1557. It hath 50 Fellows, &c. Dr. *Levins*, Reg. Prof. of *Greek*, President.

16. *Jefus Coll.* Founded by *Queen Eliza-*
beth, 1572. hath 16 Fellows, 16 Scholars
and other Students, *Dr. Edwards*, Principal.

17. *Wadhams Coll.* Founded by *Nicholas*
Wadhams and *Dorothy* his Wife, 1613. hath
15 Fellows, 15 Scholars, &c. *Dr. Dunster*
Warden.

18. *Pembr. Coll.* Founded by *Thomas Teif-*
dale Esq; and *Rick. Wightwick B. D.* 1620.
hath 15 Fellows, 11 Scholars, &c. *Dr. Hall*
L. Bishop of *Bristol*, Master.

H A L L S.

1. *Gloucester Hall*, now appointed for a
College, was Founded by the Founder of
St. Johns Coll. *Dr. Woodroof*, Governour.

2. *Edmund Hall*, Founded by *St. Edmund*
Arch-Bish. of *Canterb.* *Dr. Mill*, Principal.

3. *St. Alban Hall*, Founded by the Ab-
bot of *St. Albans*, *Dr. Bouchier*, Reg. Prof.
of the Civil Law, Principal.

4. *Hart Hall*, Founded by the Founder
of *Exeter Coll.* *Mr. Thornton* Principal.

5. *New-Inn Hall*, Founded by the Foun-
der of *New Coll.* *Dr. Bayly*, Principal.

6. *St. Mary Hall*, Founded by the Foun-
der of *Oriel Coll.* *Mr. Wyat*, Principal.

7. *Magd. Hall*, Founded by the Foun-
der of *Magd. Coll.* *Dr. Levet*, Principal.

His Grace, The Duke of Somerset, Chancellor of the University of Cambridge.

ST. *Peters Coll.* was Founded by *Hugo de Balsbam* Prior of *Ely*, in the year 1256. there are in it 22 Fellows, belide Scholars, &c. Dr. *Beaumont* Master and Reg. Prof. of Divinity.

2. *Clare Hall*, was Founded by *Richard Badew* 1326. and afterwards Rebuilt by *Elizabeth*, Grand-child to *Edward the First*, second Daughter and Co-heir of *Gilbert Earl of Clare*; there are in it 18 Fellows &c. Dr. *Blyth* Master.

3. *Pembroke Hall*, was Founded in the year 1343. by *Mary de St. Paul* Countess of *Pembroke*, the number of Fellows in it are uncertain, Dr. *Coga* Master.

4. *Corpus Christi* or *Bennet Coll.* was Founded by *Henry of Monmouth*, fir-named *Torto Collo*, 1351. there are 12 Fellows &c. Dr. *Spencer* Master and Dean of *Ely*.

5. *Trinity Hall*, Founded by *William Bateman* Bishop of *Norwich* 1350. hath 12 Fellows, 14 Scholars, &c. Dr. *Oxenden* Master and Vice-Chancellor.

6. *Gonvill and Caius Coll.* was Founded in the year 1348. by *Edmond de Gonvill*, and afterwards in 1557. *John Caius* was made

made a Co-founder, it hath 26 Fellows besides Scholars, &c. Dr. *Brady*, Master.

7. *Kings Coll.* was Founded 1441 by *Henry* the 6th. It hath 70 Fellows and Scholars, Dr. *Rodrick* Provost.

8. *Queens Coll.* was Founded in the year 1448. by *Margaret Andegavensis* daughter of *Reiner* Duke of *Anjou*; there are 19 Fellows, 17 Scholars, &c. Dr. *James* President.

9. *Katharine Hall*, was Founded 1475. hath 6 Fellows, &c. Dr. *Echard* Master.

10. *Jesus Coll.* was Founded in the year 1426. by *John Alcock* LL.D. Bish. of *Ely*, there are in it 16 Fellows besides Scholars &c. Dr. *Saywell* Master.

11. *Christ-Coll.* Founded by *Marget* Countess of *Richmond* and *Derby*, 1505. there are in it 13 Fellows &c. Dr. *Covel* Master.

12. *St. Johns Coll.* was Founded by *Marg.* Countess of *Richmond* and *Derby*, Mother of King *Henry 7th*. hath 52 Fellows, 92 Scholars, &c. Dr. *Gower*, Marg. Prof. Master.

13. *Magdalen Coll.* was Founded in 1519. by *Edward Stafford*, the last Duke of *Buckingham* of that name; there are in it 15 Fellows &c. Dr. *Quadring*, Master.

14. *Trinity Coll.* was founded in the year 1546. by King *Henry* the 8th. there are in it 60 Fellows, 4 Conducts, besides Scholars, &c. The Hon. Dr. *Montague* Master.

15. *Emanuel Coll* was Founded 1584. by

Sr. Walt. Mildmay Chancellor of the Excheq;
and encreased by *Queen Elizabeth* and other
benefactors; there is 14 Fellows &c. *Dr. Bal-*
derston Master.

16. *Sidney Suffex-Coll.* was Founded in the
year 1598. by *Frances Sidney* Countess of
Suffex, It hath 13 Fellows, &c. *Dr. Johnson*
Master.

THE Solar Year is divided into four
Quarters, each of which we call *Tekup-*
pha, that is, Revolution of time: The first
of these is called *Tekuphath Nissan*, Com-
mencing in *March*, at what time the Sun en-
ters upon *Aries*. The Second which is *Te-*
kuphath Tamuz, falls out in *June*, when the
Sun goes into *Canter*. The Third which is
Tekuphath Tisry, begins in *September*, when
the Sun enters upon *Libra*. The last which
is *Tekuphath Tebeth*, falls in *December*, at
what time the Sun goes into *Capricorn*: The
first *Tekupha* makes the *Vernal Equinox*. The
second, the *Summer Solstice*. The third, the
Autumnal Equinox. And the last, the *Win-*
ter Solstice,

A Brief Equation of the Jewish & English Coyns, Weights and Measures.

A Rtaba or Adraba Rabinicum, the same with Letech, a Vessel containing 4 Bushels and one Gallon.

Affaron, a Vessel which contained almost 7 Wine Pints. viz. $6 \frac{864}{1000}$ pints.

Aureus Hebreor. sacr. in Silver valued 18d. the same with half a Shekel.

Aureus Hebr. sacr. in Gold valued at 18s. 3d.

Batus, a measure of Liquids, contained almost 61 pints, viz. $60 \frac{86}{100}$.

Beka, or Didrachmum Mosaicum, or half a Shekel; The Annual Offering to the Lord, *Exod.* 30. 13.

Betsa, Weighed 200 grains, the sixth part of a Logus.

Beth sea. so much ground as was sown with a Hebrew Bushel, or Satum, containing 2500 square Cubits; and so the Area of the Temple of *Jerusalem* being equal to Two Beth-seas, wanted 216 square

square Cubits of a square Mile.

Beth Roba, Contained 105 square Cubits.

Beth Kabus, Contains 416 squ. Cubits.

Beth Lethechus, Contains 37500 squ. Cubits

Bohen, or a Thumb, one Inch, or Thre Barley-Corns.

Cabus, contains 3 Wine Pints and a third part.

Calipha, a measure containing 16 drams the same with Netila.

Cartabus, contains one dram and one scruple, Troy.

Chomerus, contains 8 Bushels and one Peck.

Corus, contains 8 Bushels of Wheat and one Peck.

Cubitus communis, equal to half a yard.

Cubitus sacer, equal to a yard. compare 1 King. 7. 15. with 2 Chron. 3. 15.

Denarius Talmud, equal to 9 d.

Denarius communis, equal to 7 d. ob.

Denarius sacer, 1 s. 3 d.

Epha, one of the dry measures, a Cubical Foot in dimension contains 3 pecks one Gallon and 3 Pints.

Garabus, contains Two Wine Gallons and an halt.

Gera, one 20th part of an old Sheckle a little more than 1 d. ob.

Granum

Granum Rabb. two Thirds of an *English*
Barley Corn.

Hinnus, contained somewhat more than
Ten pints.

Iter Sabbaticum, or a Sabbaths Journey, a
Jewish Mile, 2000 Cubits or 3000 Foot.

Libra Rabbini. 11 ounces *Troy*.

Logus, equal to half a pint.

Logi Octans, equal to 4 Inches and al-
most a half *viz.* $4\frac{4}{10}$.

Mea, Obulus, weighed 12 Grains.

Mikve, or Balneus Hebr. Contained 101
Wine Gallons and 3 Pints.

Mina or Mane Hebr. in Silver weighed
3 pound *Troy*, valued at 9 *l.* sterl.

Mina Talmud, 13 ounces and 3 quarters
Troy, valued at 3 *l.* 8 *s.* 9 *d.* sterl.

Modius Hebr. or Satum 2 Wine Gallons,
2 Quarts and one Pint.

Netila, contained 16 drachms.

Omer, contains almost 7 Wine Pints,
viz. $6\frac{864}{1000}$.

Pes Hebr. 12 Inches.

Palmus Communis, 3 Inches.

Palmus Major, 9 Inches.

Parasanga Jud. 8000 Cubits.

Pallus Jud. 5 Foot.

Pondium Talmud, 24 ounces *Troy* and
2 drachms.

Pruta Rabbini weighed a little more than
a quarter of a drachm. Qua-

Quadrans Affis Rabbin, a Grain and an half.

Quadrans sicli Hebr. valued at 9 d.

Regia Talm. valued at 2 s. 3 farthings.

Ris Talmud, 125 paces, or the 8th part of an *English* mile.

Rota or Quadrans Kabi contains Troy 9 ounces and an half of Wheat.

Satum Heb. contains 2 Wine Gallons and a Pint.

Sheckl. Habr. sacr. equal to 3 s.

Sheckle com. or Sela Talm. value 2 s. 6 d.

Semilogus, a Vessel of 21 Cub. Inch. & half.

Sephel Heb. contains of Wheat almost 29 pound Troy.

Sicli Triens, almost 10 d. viz. the 6th part of an Ounce.

Talentum Hebr. Sacr. Value of silver 450 pound sterl. of Gold 5400.

Talentum Commun. of silver, 370 l. sterl. of Gold 4500 l. sterl.

Terræ Ambitus 25036 miles or commonly 21600.

Tarkaba, contains 5 quarts of Wine.

This Table of Equations is as exact as the Subject matter is capable of, Except it had been reduced into Decimals, which if so, had been more tedious and less useful.

A Chronological Summary of several remarkable Passages relating to our Nation of the Jews, since the Creation.

THE Creation of the World	5453
Noah's Flood	3797
The Confusion of Languages	3457
The Birth of Abraham	3505
The Birth of Isaac	3405
The Birth of Jacob	3345
Israel went down into Egypt	3215
The Birth of Moses	3085
Israel coming out of Egypt, and promulgation of the Law by Moses	3005
Israel entred into the Land of promise	2965
David began his Reign	2567
The building of the first Temple	2525
The Revolt of the Ten Tribes under Jeroboam	2497
The Ten Tribes were carried Captive by Salmaneser	2249
The Destruction of the first Temple.	2115
The great deliverance under Mordechai and Esther	2047
The	

The building of the second Temple	2045
The New Æra from Alexander Magnus	2005
The Reign of the Maccabees	1832
Herod began to Reign	1728
The Christians Æra began	1693
The Destruction of the second Temple	1625
The Mishna was Composed	1542
The supputation of the Kalendar settled by Hillel Hannasy.	1354
The Talmud Jerusolomitan was composed	1205
The Babilonish Talmud was composed	1185
Maymonides composed his great Work	518
Our Banishment out of	{ France 297 { Spain 201 { Portugal 193

A

A
 SHORT ACCOUNT
 OF THE
 S C H O O L S
 Amongst the
 H E B R E W S.

THE necessity as well as usefulness of Schools for the Instruction and Education of Youth, is so apparently manifest, that, in the Opinion of our Doctors, mankind could scarcely subsist without them; because, otherwise men could neither preserve the dignity of their nature as reasonable creatures, nor have any thing but their outward shape, to distinguish them from Brutes, as being destitute of those Accomplishments of the mind, which principally conduce to that end: Which accomplishments proceed originally from God Almighty the Author and supream Giver of all Excellencies whatsoever

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loever: and can be preserved by no other ordinary means than by being conveyed from one to another in a settled method of instruction, which is the general design of the institution of Schools. Hence we find that our first Parent was endowed with an extraordinary measure of knowledge by the bountiful inspiration of his maker, whereby he was enabled to give names to all creatures agreeably to their respective natures; and which we may justly presume he took all possible care, at least as far as was necessary, to transmit to his posterity. And tho it could not be supported in all the Advantages with which it had been delivered, yet did it more or less appear in all the succeeding generations, and diffus'd it self proportionably to the increase and propagation of mankind; and so gave constant Birth to New Schools. *Cain* indeed applied himself chiefly to the invention of Mechanical Arts, and his sordid covetous temper divested him from more ingenious Studies; however this did not hinder him from communicating some useful pieces of knowledge to the World. But his younger Brother *Seth*, as he differed from him very much in principle, so he betook himself to different pursuits: He instructed his posterity in vertuous practises; and encouraged them by his own example: He was skilled

skilled in Astronomy, and taught his Children the secret of acquiring a reputation in that Science, That he erected Two noble Pillars for the preservation of that knowledge which he hath arrived to, which should stand the shock of an universal Deluge, as well as Conflagration, foretold to him by his Father *Adam*, is so well known to the Learned, that I shall forbear to mention it here, Nor shall we need to assert, that this design had the desired success, tho' *Josephus* is positive, that one of them was extant in his time. However, this we may say, that Learning was propagated in *Seth's* posterity, and was preserved in the person of *Noah* and his Family, in the time of the universal Deluge.

And here a new World begins, with which we shall find, that Learning kept pace and spread it self amongst the posterity of *Sem*, who is generally believed to have formed the first regular School, and to have set up some special places for the profession and propagation of Learning.

To this purpose 'tis observable; that, whereas *Noah* in blessing his Son *Japhet*, says that he shall dwell in the tents of *Sem*, several Expositors understand this of the Schools of *Sem*; which were also famous in the days of *Rebecca*. For whereas 'tis said, that she, when the Children struggled within her,

went to enquire of the Lord, the *Chaldee-Paraphrase* expounds it, *She went to the Schools of Sem the Great.*

These Schools were afterward continued and supported by *Heber* (a man so considerable, that the *Hebrews* took their name from him) as we are informed by that assertion of our Doctors, *viz. that Jacob studied in the Schools of Sem and Heber*; and by consequence were standing in the time of the Patriarch *Abraham*, whose great Abilities and Proficiency in Learning we are lead next to consider. Concerning him, 'tis observable, that notwithstanding all the disadvantages of Birth and Education, yet he raised himself to a wonderful eminency in all parts of useful, (particularly divine) Knowledge. He shook off the prejudices of Education, and fully discovered the foolishness of that Idolatry and Superstition which had overspread his native Country, and by a great sagacity promoted by his contemplation of the Heavenly Bodies, and the wonderful harmony of the Works of the Creation in general, assisted with the singular blessing of Heaven, he came up to the knowledge of the great Creator; forsook his Country and abominable Religion, and became a zealous promoter of the Worship and Service of the true God, which he not only faithfully professed and adhered to,

but

but endeavoured by publick Preaching to instruct others in. In which glorious design, we are assured he met with good succels. For whereas 'tis said, that he removed the souls that he had gotten, the *Chaldee Paraphrase* interprets this *Of the Souls that he had subdued to the Law of his God*; and other Expositors, *of the Souls which he had proselyted and converted to his perswasion*. An interpretation so much the more probable, for that we may observe how God saies of him, I know that he will command his Children, and his Houshold after him, and they shall keep the way of the Lord. Which we shall take for granted was accordingly done, tho little mention be made thereof in Scripture, and we can only argue from remote probabilities as where it is said, that *Jacob* journeyed to *Succoth*, and built him an *house*, that is, as *Philo* renders it, *an House and Tents to the Lord*; in the *Chaldee*, *an House of Learning*; as also where it is said of *Joseph*, that he taught *Pharaoh's* Senators *Wisdom*, that is, imparted Knowledge to them: This I say, we shall take for granted was accordingly done by the posterity of *Abraham*, till the times of *Moses*, even during the Captivity in *Egypt*, tho with less advantage, because with less freedom than afterwards. For when it had pleased God by the ministry of *Moses* to

work out their deliverance from the house of Bondage, he gave them Laws and Ordinances by the hands of the said *Moses* to be communicated orderly to *Aaron*, and by him to the Elders, and lastly to all the People of Israel, with a particular and express command, to teach their Children the same. That therefore they might be the better enabled to comport with this Command, divers Schools were erected and cultivated in after times with so great Zeal, that no considerable number of our Nation settled at any time or place into a standing community without appointing some publick Teachers and publick Schools: Inasmuch that every particular Congregation in particular places was obliged to take care of furnishing out such a place of publick Education; and whatsoever sufficient number of them neglected this, made themselves thereupon liable to an *Anathema*. This we shall endeavour to make out, so far as our brevity will permit, by a particular enumeration of such Schools as are either expressly mentioned, or lightly hinted at in Scripture till the times of the *Babylonish Captivity*; from whence, we shall only take notice of such as were in after Ages most flourishing, insisting upon the Testimonies of Authors of unquestionable credit and reputation among us.

And

And for the better intelligence of what is said, we are to observe, that whereas God did command Moses to appoint and choose 70 of the Elders, Men of wisdom, understanding, integrity, and all the qualities that enable one to judge and teach, to assist him in the Government, and instructing the People, he accordingly chose and appointed them, and he being the Chief over them, constituted a Senat or Consistory of Seventy One; which, by way of Excellence, was called the Great Consistory, and of late, by that of Sanhedrim. They are the Fountain and Source of Wisdom and Learning to the whole Nation, being invested with all manner of Jurisdiction in all things. They had Power to appoint and depute lesser Consistories of Twenty Three, Two of which kind were in *Hierusalem*, the one at the door of the Court before the Temple, the other at the door of the mountain of the Temple; and one in every City throughout all Israel where there were 120 Housholders, who had likewise the power to teach and instruct the People in their respective districts, and to approve of, and promote lesser Schools, to judge and to answer any question that might be proposed to them, concerning the true sense and interpretation of Scripture, and in point of more difficult resolution, were obliged to apply

apply themselves to this great Consistory, which was constantly held at *Jerusalem*, in the paved Chamber near the Temple. This constitution first gave birth to our regular Schools, and lasted till the destruction of the Temple, and sometime after.

The first School we shall take notice of (supposing always notwithstanding that these places of publick education were kept up by *Joshua* and the succeeding Judges, till *Samuel's* time; of which also we have an instance in *Deborah*; for whereas 'tis said of her, *Judg. 4. 5. that she judged Israel under the Palm-tree of Deborah, between Ramah and Bethel*, the Doctors explain this, of her publick instruction of the people, as in a School) is that of *Naioth of Ramah*, where *Samuel* presided, and instructed the people, both in matters of policy, in which respect he was their Judge, and in matters of Religion, as their Doctor or publick Teacher: Hence is it; that our Expositors by the Company of Prophets, generally understand, the Scholars under his charge and tuition (*vid. 1 Sam. 19. vers 18, 19, 20.*) and by the word *Naioth*, a publick School. And indeed this is very agreeable to his Character, who bent his whole study, and employed his best endeavours toward the restoring of our polity, both Civil and Religious, to its primitive Lustre, which had been long in

a declining condition, and very much impaired: And this he happily effected.

2. The next considerable place of public Teaching that falls under our consideration is the Colledge or School of *Jerusalem*, mentioned, in *2 Kings 22. 14.* where we are informed, that *Josiah* upon hearing the Book of the Law, presented and read to him by *Halkiah* the Priest, and reflecting upon the manifold Corruptions of the Church and State in his time, rent his Cloaths, and sent to enquire of the Lord, that is, as it follows, sent some special messengers to *Huldah* the Prophetess who was then in the forementioned College, and in conferring with whom, they were instructed in the will of the Lord. Whether she was the supream Teacher, is not material to our purpose, this being evident that there was in her time a College or publick School in *Jerusalem*.

Afterwards, *Jehoshaphat*, moved by the same Consideration, I mean, that of the numerous Corruptions of the Church and State in his Reign, appointed not only Schools in the chief Cities, but also in all parts of his Kingdom, and dispatched some eminent men for Teachers, who should every where instruct the people in the true worship and service of God; as we learn from *2 Chron. 17.* so that here we shall not need

need to mention particulars, where the appointment was so universal.

From the time of this good Prince, till the Babylonish Captivity, the Schools did flourish or decay accordingly as they were encouraged and supported by Good, or discountenanced by wicked Kings; and accordingly as the State did flourish in peace and tranquility, or was disturbed by Wars and Tumults. The School of the Prophets over which *Elisha* presided, was so well stocked, that we find in the 2 *Kings* 6. 1. application made to him for enlarging the buildings, which were represented to him as too straight, and which he also comply'd with, and encouraged the work by his personal assistance, even to a miracle v. 6. And notwithstanding that the times of the Seventy years Captivity, brought our Nation under disadvantages, as to the administration of Civil matters; yet we are certainly assured, that God Almighty provided so well for his people, in those their greatest difficulties, that they were always furnished with Prophets and Teachers, whose peculiar province it was to preserve the true Worship and Religion received from their ancestors, amidst all the greatest excesses of Idolatry and Superstition; insomuch that nothing was at any time enjoyned the whole Nation by the Kings of *Babylon* which

which clashed with their Profession; and some Royal Edicts were published in their favour; so that they had always the freedom of their own Law.; and in all probability the straights they were then reduced to, put them upon all necessary and useful expedients for the preservation of them. Amongst which, we may justly rank as the principal, that care which was used for the instruction of Youth, and consequently, hence we may infer the necessity of Schools, whereby that instruction might be promoted. During the time of the Captivity in *Babylon*, *Daniel* had acquired so great a reputation for Wisdom and Learning, that he was consulted by King *Nebuchadnezzar* about that vision of his so very considerable in its event; and gave him the interpretation of it, which all the Witemen of his Kingdom had in vain attempted to make known to the King. *Dan. 4.* And this his Reputation was mightily enhanc'd by the great Service he did *Belshazzar* in an affair of the same nature as to its consequence with the former, *Dan. 5.* Now'tis not conceivable, how this Prophet could attain to so high a pitch of Wisdom and Knowledge without a previous instruction, nor how that could be had without some places of publick Education: and therefore hence we may conclude, that *Schools* were kept up and
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supported in those days. Afterwards when it pleased God to deliver his people out of Captivity, the *Schools* began to flourish again, in proportion to the Churches prosperity. For when *Cyrus* (according to *Isaiah's* Prophecy concerning him, in his 44th and 45th Chapters, an hundred years before this Prince was born) had published his Royal Edict for rebuilding the Temple of *Jerusalem*, and the people of the Captivity had returned to their own land, with design to set about this work ; we find that by the interposition of their adversaries, whose service was not accepted in the building, stop was for some time put to it, by a Decree of *Artaxerxes*, surnamed *Longimanus*. But *Darius* commonly called *Nothus*, otherwise the *Syrian* having reinforc'd the Decree of *Cyrus*, and this also being furthered by *Artaxerxes Mnemon*, *Ezra* undertook the pious work, and by an unwearied diligence brought it to perfection. *Ezra*, I say, who by some, is thought to be the same with *Malachi* the Prophet, (for whereas 'tis said *Mal. I. I. The burden of the word of the Lord came to Israel by the hand of Malachi*, the Chaldean Paraphrase adds, *who is called Ezra the Scribe* ;) and whose accomplishments were very extraordinary. He is Characteris'd to have been a ready Scribe in the Law of *Moses*, and was a person of very great abilities, which

which qualified him to digest the Holy Scriptures into the Order and method in which they now appear, and to add the punctuations which are used at this day, and of no less integrity ; for he prepared and disposed his heart to seek the Law of his God , and to do it ; and (which is most to our present purpose) to teach in *Israel* Statutes and judgments. *Ezra* 7. In his time was instituted the great Synagogue (consisting of 120 Elders) whereof he was a principal member, and which was continued till the days of *Simeon* surnamed the *Just*, who was one of this number , and the same who received *Alexander* the Great upon his approach to *Jerusalem*; in the course of his Victories. And notwithstanding that no *School* was afterward kept up under this Character ; yet, several famous ones both in these and succeeding Ages, were all along maintained with agreeable Lustre ; particularly, those of *Javne*, *Tiberias*, *Sipora*, and many more, which were all situated in *Judæa*, and over which, constantly presided the most famous and learned Doctors : In which rank we may justly place those Two eminent men *Hillel* and *Shammai* ; who, though they differed in some inferiour and less considerable matters , did yet both retain the necessary Fundamentals , and were perfectly agreed in the main. Thus Learning

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flourished in *Judæa* (tho not neglected in *Babylon*) and was promoted and cultivated there till the days of *Judas* surnamed the *Holy* who was Author of the *Mishna*: But after his decease, or as others say, a little before, Two of his principal Scholars departing from *Judæa* into *Babylon*, erected *Schools*, and drew after them the greatest part of the Doctors; tho neither is it probable that *Palestine* was even then destitute of Learning; nor, that the *Schools* were quite shut up, the contrary being asserted by the *Talmudists*.

Now the principal *Schools* in *Babylon*, were those of *Nakardea*, *Sora* and *Bumbeditha*, tho I know some are of Opinion that the Foundations of the first, viz. that of *Nakardea* were laid by the people of the Captivity. But this we may affirm with greater certainty, that these Three *Schools* flourished in *Babylon*, till the year of the World 4797 as appears from the names of the Chief Rulers and Doctors residing there preserved in the *Chronicles* of our Nation.

About this time our Nation being dispersed all over the World, these *Schools* ceased. But in what part of the Earth soever a competent number met and settled into a Community (as they did wheresoever they could have that advantage) still their principal care, and the first thing they did

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was to erect Schools ; many whereof, have been heretofore of Credit and Renown in divers Countries of *Europe* ; viz. *Spain, Portugal, Germany, &c.* and several are at this day established in the *Turkish* Dominions, *Barbary, Persia*, and generally wheresoever they are allowed to settle. Of the ordering and managing of these Schools under their modern constitution, take the following account.

We have already said, that wheresoever a competent number of those of our Nation, were settled into a standing Community, the first thing they took care of, was the erection of a publick School. Now this according to the greater or lesser number of those that were to be instructed, was always greater or lesser ; and was to be maintained by a publick Fund settled for that purpose. These orders are kept up under the modern Constitution, with all possible exactness and fidelity ; so that if any of the lesser Towns refuse to comply with them, the greater Cities have power to excommunicate them, and never revoke their Sentence till they have forced them to it. And Indeed such is the strictness of our modern Discipline in the matter of Instruction and Education, that every Master of a Family, who cannot have the advantage of a publick School, is obliged to maintain a Master at his own

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private

private Charges, till his Children be out of the lower Forms, and have by their proficiency in Learning qualified themselves for the higher Schools. For the due ordering of which Schools, and that they may answer the design of their Institution, in being serviceable to the publick necessities, Two of the chief men in every Synagogue, are appointed yearly about the day of Pentecost whose business it is to take care of their respective Schools. To which end they oblige themselves once every day to visit them, and to see that both Master and Scholars perform their respective duties, And for the greater encouragement of the latter, these Governours meet several days before they proceed to a new appointment, and publickly examin them, in which examination, they that acquit themselves well, are publickly rewarded. The Governours are likewise to take care that the Youth in the Synagogue perform their Devotion Solemnly and regularly, and have power to correct any party offending in this kind, by suitable Punishments, tho gentle methods are generally pursued, it being thought most agreeable to treat Youth with sweetness and a kind of Condescension to their weaknesses.

Next to the Governours, 'tis not improper to consider Masters of Schools, and what

what qualifications were requisite for their charge. Concerning them therefore we may observe, that it is required, not only that they should be persons of good parts and intellectual abilities, but likewise that they should be of known probity and integrity; that so their Life comporting with their doctrine, they might be able to instruct both by Precept and Example. Also tis requir'd that they should not use severity, nor indeed any rough methods of Correction, unless where they are altogether necessary, and that only for a terrour to others, not to gratifie their own hatred, or any other indecent passion. As to the Scholars, it is expected from, and required in them that they should be of an humble and docible disposition; that they should behave themselves with modesty and an agreeable reverence to their Teachers; and be every way qualified by vertue and good manners to reap the benefits of instruction, neither following the bent of their passions, nor addicted to any vitious pursuits; the Master being obliged to fortifie their minds with honest and laudable disposition against all such impressions; And if either for want of natural sagacity or sufficient industry any one is found incapable of rising to a sufficient pitch of Learning, he is took off from his studies and obliged to betake himself to

some meaner employment, it being thought inconsistent with the honour and dignity of the Law to be handled by persons of mean abilities. Tis a rule with us, that no Child be admitted into our publick Schools under six years of Age, and some, not before they are seven, a just and due regard being always had to the Vigour or Weakness of their Constitutions; and that after they have been accustomed to some principal Texts of the Law (as *viz. Hear O Israel the Lord our God is one Lord &c.*) by their Parents care over them, so as to be able upon occasion, readily to account for them. Upon their first admission, they are to be instructed in the Law of *Moses*, to be taught the Text and Historical passage of it, together with the Writings of the Prophets, it being thought most proper, that their first advances in Learning should be bottom'd upon the same Foundation with their Religion, that so both may grow up together. After this, they are to proceed to the Oral Law, or the *Mishna*, whereby they are to be instructed in the literal sense and meaning of the written Law; with the Text whereof they are already acquainted Sometimes also for the exercise of their Wit, and for tryal of their Accuteness, the Masters use to propound Allegories and Parables to them, under which, is always
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couched some pertinent and highly significant piece of Knowledge, and oblige them to find out the allusion. This Method of Instruction, has been all along practised both by Philosophers and Poets, especially in the Eastern parts of the World, as History does abundantly inform us. After they have made an agreeable proficiency in these Studies, they advance to Logick, thereby to qualifie themselves for the due exercise of their reason, in discerning the proper consequences of things from their immediate or remote principles, in forming a true judgment of their connexion or disagreement, and thereby fortifying their mind against Erroneous and Sophistical impressions. Their Judgments being thus settled, and by Age and Experience sufficiently matur'd, they betake themselves to the higher Forms, and apply themselves to Natural Philosophy, and some part of the Mathematical Science, and lastly, (if their inclinations will carry them so far) to Metaphysics; in a word to every part of useful knowledge. However, there are not many that arrive to these heights: As to Natural Philosophy, this is to be learned from the 1st Chap. of *Gen.* upon which account it is called the study of the Work of the Creation, which being encumbered with great difficulties is not wont to be publickly

lickly explained, but only in private to the party that desired it. As for Metaphysicks, neither is this study to be otherwise attained to, it being grounded upon the first Chap: of *Ezechiel*, which is looked upon as no less difficult, and therefore not to be Explained but with the like caution.

The number of Scholars under the care of one Master, is 25. and this compleateth a School, But, if the number increase to 40. then the Master is obliged to take an assistant; to the end they may be the more carefully educated. If they exceed this last number, either another Master is to be appointed in the same School, or else another School is erected. This is to be understood of the younger sort, whose tender years require that an extraordinary care and diligence should be used towards them. Otherwise, and in our greater Schools, the number of Students is not precisely determinable; they amounting sometimes to 3 or 400. and may be more or less, accordingly as the places where the respective Schools are situated, are more or less populous. In these the Masters read in quality of professors, and therefore address themselves to all their auditors at once, and consequently there is no need, as in those of the lower Forms, of a particular application. In this also the Master is placed in a Chair in
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an eminence above his auditors who are seated round about him and receive his doctrine with all possible attention. They have the liberty to put what Questions they please to him, if they arise out of the Subject of his discourse, (otherwise they are not allowed to speak) and that to be done orderly one by one. There is also an interpreter appointed, who is to repeat what the Master delivers for the benefit and instruction of those that are at so great a distance that they cannot hear with sufficient advantage. Sometimes the Master proposes a piece of Sophistry with design to exercise the skill of his Auditors, by trying whether they discover it to be such or not. The Scholars of inferiour rank are constantly kept to duty; only they are allowed a liberty on the Eves of the Sabbaths and other Festivals, on the former whereof they have no new Lesson, but are obliged to a repetition of what they had learned all the Week before.

We have before took notice of that modest and reverential behaviour in general, which the Scholars are to express towards their respective Masters; to which we shall only add that they are obliged to pay honour and deference to them in the same measure, and to the same degree as to their Parents, upon which account, they are not allowed to call them by their own names,
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but by that of Master, And indeed so high an esteem and Veneration is every where maintained towards the Doctors, that they challenge a great respect purely on account of that Character, so that neither age nor quality wholly exempteth any man from paying it. And because they are usually called Elders, notwithstanding they may be otherwise very young, therefore is it thought matter of duty to give them due reverence, according to what is commanded *Levit. 19. 32. Thou shalt honour the face of the old man.* And here it may not be amiss to observe that it is looked upon as very Criminal, if any person duly qualified refuse to be a Teacher, in as much as he hinders the progress of the Law; as on the other side if any one of mean abilities, or however before he have arrived to a competent pitch of Knowledge, shall take upon him to judge and to interpret the Law, he is censured as a wicked, rash and proud man, because he extinguisheth the Light of the Law, and destroyeth and lays waste the Vineyard of the Lord of Hosts: and of such the Wise-man speak elegantly in calling them Foxes, *the little Foxes that spoil the Vines Cant. 2. 15* Now to the end that none may be admitted to teach publickly who are not every way qualified, as to their intellectuals, provision is made that no person shall become a
Teacher,

Teacher, unless he be not only approved by the chief Masters in the place where he designs to open his School, but also have taken the necessary degrees required to fit him for that charge. Which degrees are conferred by giving the party desirous of them such or such a Title before the Congregation, and a power of Teaching or interpreting the Law, and Authority of imposing mulcts and penalties upon the refractory and disobedient. This is generally accompanied with laying on of hands upon the party so dignified, (tho the Title is valid without that Ceremony) and then he is took by the hand and placed in a Chair appointed for that purpose. In some places a Book of the Law is put into his hand, after which, he is proclaimed a Teacher or Doctor. These Titles are so different in different places, that it were endless to recount them all; The most general and best known is that of *Rabbi*; tho it must be acknowledged withall, that Titles are but of a late standing, because whilst our Nation flourished in its Laws and polity, and Teachers were appointed by the great Council at *Jerusalem*, every mans proper name was esteemed the best Title, nor was any other conferred. The laying on of hands, invested the party with a sufficient power to exercise his abilities. And as this practise obtained all along in the

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the times of the old Prophets, so is it grounded upon that Text *Deut. 34. 9. And Joshua the Son of Nun was full of the Spirit of Wisdom, for Moses had laid his hands upon him.*

And thus much of our Schools in general; which we have considered from their first Original, down to their present constitution in these our days; and have all along pointed out what advantages or discouragements the Learning taught in, and propagated by them, met with, during the many and various revolutions of the *Jewish* State. This we have endeavoured to do with all possible brevity and perspicuity, and we hope with a just exactness. Much more might have been added upon this Subject as the intelligent Reader will easily perceive if he pleases to reflect that we have only pointed at some heads, which are capable of being very much improved and enlarged upon. And for this we shall not court excuse: For if this short Essay please, we have said enough, if not, too much; however, we shall have at least this satisfaction, that our design in the publication of it, is to gratify the Publick, whatever the success may be.

F I N I S.

